

Evangelical Christendom.

APRIL, 1880.

THE MONTH.

At length the long anticipated dissolution of Parliament has occurred, and Her Majesty's Ministers have appealed to the people for the confirmation or rejection of their policy. The event came at last upon the nation by surprise. Again and again had it been looked for, but expectation was at fault; and when the recent session had been opened with the prospect of a regular parliamentary campaign, in which the legislative barrenness of preceding sessions was to be redeemed, and the Government were to initiate various important alterations in the law, the public mostly thought that the great conflict between the two opposing parties in the State would be postponed until the autumn. Various causes have been assigned for the suddenness with which the session has been closed, and the battle for supremacy brought on. Some opine that the time for the dissolution had been resolved on ere the session was begun; others that the disfavour with which the Water Bill was generally viewed induced a change of intention in the Minister. However that may be, the dissolution has not come too soon. Men's minds were fixed upon the coming struggle, and those of legislators especially were, from this cause, subject to distraction. The Premier states that he considered the passing of the Irish Relief Act to have effected the most important of the session's work; and regarding the influence of England abroad as arrested, if not diminished, by the suspense-obtaining respecting the verdict of the country, he thought it best that that verdict should at once be given. The Opposition object, not to the dissolution, which they hail with acclamation, but to the fact of it coming on them by surprise. They complain that Parliament should have been opened with a programme destined never to be carried out, and that anticipations should have been raised, both as to its work and its duration, which were never meant to be fulfilled. But the fact itself is equally welcome both to them and their opponents. While we write that fact is being realized, and the country is in the midst of the heat and turmoil of a general election. The issue, in the main, is sharp and clear. There is no doubt that it will chiefly turn upon the foreign policy of Ministers. The Ministry claim to have advanced the power and influence of England abroad. The Opposition contend that that influence has not been rightly exercised; that it is physical, not moral; that it was acquired by improper means; and that it rests on force and intimidation, rather than respect. The Cabinet claims to have been jealous of the interests and honour of the country; their opponents retort that its true honour has been tarnished, and its highest interests imperilled. Ministers assert that they have maintained "peace with honour;" their adversaries contend that, but for them, the war between Turkey and Russia would never have occurred, and no peril of war would ever have arisen between Russia and Great Britain. Thus do the two great parties in the State charge and counter-charge each other. It is not for us to hold or to adjust the balance; but that great principles are involved—principles affecting the very foundations of justice and of right—it were wrong and futile to deny. With Christians, at a crisis like the present, the first inquiry should be, how will my vote affect the future administration

of the kingdom on those eternal principles of righteousness on the practical recognition of which, by any nation, its welfare must assuredly depend? Party considerations are important, for parties owe their origin to principles, and principles of magnitude and weight. But other principles exist, other considerations must be looked at, higher than those of any party, and by which those who fear God in every party ought most surely to abide. Let us, then, at this momentous crisis act the part of Christian citizens. Whichever way we vote, let our votes be given conscientiously, as a trust committed to us for which we are accountable to God. Let us remember that politics have their religious side, and that our political acts are ennobled when they are performed as unto Him by whom alone kings reign, and Cabinets sway or guide the destinies of men.

The formal secession of Lord Derby from the party with which he so long acted in political life, under the present circumstances of the country can be no occasion for surprise. Associated with the Conservatives for so many years, Lord Derby's sympathies and instincts have, nevertheless, always worn a Liberal complexion. It was, indeed, long thought that it was the influence of association, rather than selection, that so long kept him identified with the party and the colleagues of his father. He, however, acted cordially with the present Cabinet until the foreign policy of his chief occasioned a divergence in their course. Regarding that policy as dangerous, he resigned his connection with the Ministry. For this he has been blamed by some as showing cowardice, and commended by others as showing the courage of his convictions. Lord Derby has been somewhat reticent on politics, until the near approach of the election convinced him that neutrality was no longer possible, and that it was his duty to cast in his lot with that party which most nearly represented his own sentiments and views. This he has done. Whether his lordship's secession from one camp to the other, on the eve of the great national conflict, will have any sensible influence upon its issues, has yet to be ascertained.

The rejection by the Senate of Article 7 in the now famous Education Bill of M. Jules Ferry, with the subsequent debates in the Chamber, now almost entirely engross the public interest in France. The singular spectacle is exhibited of the extreme Romish or Ultramontane party in accidental combination, for the time, with the logical advocates of religious liberty. The clause was known to be aimed against the Jesuits; but on the ground that it was an infringement of religious freedom by its prohibition of the members of "unauthorized associations" to teach or educate the rising race, it was opposed not only by the priestly party, but also by advocates of the equality before the law of all religions. Although rejected, however, the Left still contend for the principle which it embodied; or, at least, for the result at which it aimed, and have brought strong pressure to bear upon the Ministry. After some debate and hesitation, and naturally perhaps some reluctance, on the part of the Government, who feared to precipitate a crisis, it is now reported that, at a fortnight's notice, the foreign members of the Society of Jesus will be expelled. It is also stated that the managers and directors of the unauthorized Jesuit establishments will be compelled to close them in the autumn. Another statement is that an inquiry will be made into the position of the associations styled unauthorized, and that the result of that inquiry will determine which shall remain and which shall be at once abolished. The Government will issue, it is said, a formal notice, inviting the French Jesuits and other unauthorized religious bodies to submit their statutes for inspection, when such of them as contain nothing in their rules contrary to the principles of French law will be recognized officially; and it is

added that the French Ambassador to the Vatican will initiate negotiations with the Pope with a view to induce these unauthorized associations to comply with the directions of the Government. There is thus the prospect of excitement throughout the country for some months to come, although the Cabinet hope, by a policy of mingled firmness and conciliation, to avert results which might be dangerous to the well-being and even the stability of the Republic.

There is, we apprehend, no serious abatement in the general apprehension and uneasiness prevalent throughout the territories of the Czar. The appointment of General Loris Melikoff to be the virtual Dictator of the Empire, and the attempt to assassinate him which immediately followed, were not facts likely to reassure or calm the public mind. They indicated—the first the panic which possessed the Government, the second the grounds on which that panic might be justified. The designation of the General to be the “head of the Supreme Commission to watch over the safety of the Russian Empire, to preserve State order and tranquillity,” did not seem to promise, on the part of the Czar or his advisers, the adoption of a more liberal régime. Notwithstanding the fact that the twenty-fifth anniversary of the Czar’s accession passed over without the catastrophe threatened for that day, public anxiety has scarcely been allayed. Vague fears prevail that some plot is yet in concoction by the Nihilists by which the public safety is imperilled. These alarms are fostered and increased by the menacing and revolutionary placards which are posted all abroad, and even on the walls of the Winter Palace itself. One feature, however, somewhat relieves this otherwise dark and gloomy aspect of affairs. There are no wholesale arrests, no extraordinary measures of coercion. A feeling seems prevalent, notwithstanding the alarm, that it is not by additional severity or despotic rigour of any kind that the cause for that alarm can be either diminished or removed. The position of those who rule in Russia is indeed hard, and allowance must be made for that position. If they adopt a repressive policy, they expose themselves to the charge of aggravating the evil and the risk; if they relax their efforts to suppress the Nihilist conspiracy, they incur the peril of being considered weak and under the influence of fear.

From the German press we learn that there is in that country a strong desire in Court and official circles for the retention of the British Ministry in power, and the result of the elections now proceeding is eagerly awaited. There has long been a coolness between Germany and Russia, and notwithstanding the close personal connection of their Sovereigns, the belief is general that friendly political relations between the two countries are no longer possible. The concentration of Russian troops on the German frontier is but one indication of the uneasy feeling that prevails. The Austro-German alliance was designed to checkmate the supposed aggressive tendencies of Russia; and recent utterances of statesmen, both on the Continent and here, are supposed, by some persons, to point to the probability, should Lord Beaconsfield’s Government remain in power, of England joining that alliance. What would be thought of such an alliance by the leaders of the Liberal party may be seen from Mr. Gladstone’s recent remarks in Midlothian with reference to Austria. The Continental journals, which seek to promote the alliance, express surprise that any British statesman should regard Russia with friendly feeling, or be indifferent to the advantages of a connection, more or less close, with Austro-Hungary.

We note that, at the annual meeting of the Church Association, the Council stated that they had obtained from the Ecclesiastical Courts the condemnation

of no less than fifty-nine practices and ceremonies distinctive of the Romish Church, and symbolical of Romish doctrine. They had, however, to admit that the value of these decisions had been much diminished by the circumstance that in several of these cases obedience to the decisions given either had not been, or apparently could not be, enforced. In the cases of Clewer, Prestbury, and others, the injunctions obtained had either been disregarded by the incumbents, or not enforced by their episcopal superiors. Lord Oranmore, dissatisfied with the results obtained by the Association, has resigned his position of Vice-President. Should the ultimate decision in the St. Alban's case be found capable of enforcement, it will do more to vindicate the existence and action of the Association than any other possible event. The proceedings against Mr. Mackonochie have now occupied ten years, and all who desire to see the law obeyed and honoured are impatient for their termination.

Whilst the distress in Ireland continues to be keenly felt, it is satisfactory to learn that, in the opinion of the Duchess of Marlborough—no mean authority—the crisis is past, and the famine beginning to decline. The relief operations, meanwhile, continue in full activity; and, notwithstanding some rather startling instances to the contrary, there is reason to think that, on the whole, the fund is impartially administered. The priests do, to a large extent, regulate the distribution of the money, but then it must be remembered that it is more especially in Roman Catholic districts, and amongst the Romanists themselves, that the distress is most severe. The stream both of English and American liberality has been continuous and great, and the sympathy thus evinced ought to be the means of drawing more closely the bonds that unite the sister country both with ourselves and our brethren across the Atlantic. It may be that the influence of British kindness, thus expressed in substantial aid, will, ere long, do its part in allaying Irish discontent, and convince our somewhat disaffected brethren that England really desires not only to do justice to Ireland, but to show her generosity as well. The continual recurrence of famine, however, more especially in the south and west of Ireland, has prompted in many minds the inquiry how far the aggravated distress in those districts, as compared with other localities where soil is as poor, trade as depressed, and the weather quite as unpropitious, work as scarce, and wages just as low, is attributable to the greater improvidence and ignorance of the peasantry, fostered by their Romish superstitions. Where the intellect is fettered, the faculties cramped, and the heart and conscience in bondage to the priests, there reckless and thriftless habits, and even lawlessness and crime, but too frequently abound and thrive. Let all real Irish grievances be gladly and thoroughly redressed; but more is wanted. The people themselves, in the darker and more Romish districts, need the elevating and restraining influences of a purer faith, and, by consequence, of greater patience, industry, and self-control. Should these blessings ultimately be attained, when scarcity and famine come, they will, undoubtedly, be less severe, and less productive also of political and social discontent.

We are glad to learn that the Hon. Francis Maude, the Chairman of the Committee of the Irish Church Missions, has publicly challenged Lord Randolph Churchill either to substantiate or to withdraw his imputations on the missionaries and agents of that society, to the effect that they carried on their work and obtained converts by means of "bribery and all sorts of unworthy dodges." Such an accusation should not lightly have been made, and certainly was most unbecoming in the son of the Lord-Lieutenant of the island. It is, in fact, the old, stale charge of the Romish priests against all who strive to bring the light of God's Word to bear upon

the minds and hearts of their benighted flocks. It was doubtless insinuated into his lordship's mind by parties engaged in the distribution of the Irish relief funds, and has by him been retailed second-hand. Had his lordship, as Captain Maude observes, been in possession of facts to establish such a charge, he could have rendered no higher service to the public than by their prompt and ample publication. But in the absence of proof, such an imputation, from a man in the position of Lord Randolph Churchill, was not only indiscreet, but merits the severest censure. From the fact that his lordship, in response to this challenge, maintains the strictest silence, we rejoice to conclude that these oft-repeated allegations are totally unfounded.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, March 17, 1880.

THE GOSPEL PROCLAIMED TO THE PEOPLE.

Lectures ! lectures ! It is surprising to see how France is opening to lectures. Something new, something fresh, something to instruct, something to satisfy ! And the Gospel contains all this ; so that the handful of lecturers who are going out and about, telling the people of the true liberty whereby Christ maketh free, of the true love of God which saves and purifies, are eagerly listened to, and colporteurs find a ready sale for New Testaments and Bibles after the meetings. The greater number of lecturers take up controversy, and subjects such as clericalism, democracy and the Gospel, politics, history, polemics ; all are brought to bear on the people ; and in places more numerous, and regions not yet accustomed to hear a Protestant voice, rooms are filled and theatres crowded, pamphlets are eagerly accepted, and the Scriptures bought.

M. Berloun, minister at Oyonnax (Ain), writes : " Without alluding to stations already formed and going on favourably, let me mention seven new ones, and fifteen ready to hand, increasing by twenty-seven the places already evangelized. And this number has every prospect of increasing. I assure you that 10,000 tracts are quickly circulated." All these are small country places ; from fifty to eighty hearers are the average in each. The parish priests spit fire upon the meetings ; but no controversy being used either by word or book by this evangelist, the people are all the more vexed to hear their clergy so violent when the Gospel is proclaimed. " The Gospel and Jesus Christ are still loved in these parts when offered without any escort of controversy, which here would close all doors against us."

CONTROVERSY AND MISSIONARY WORK.

In other places men say they find no open-

ing without attacking the Ultramontanes, and spicing their lecture with sharp hits. MM. Valentin and Russier have had success in larger places in the Department de l'Aube, speaking on the Reformation, on Pagan and Papal Rome, on free salvation in contrast with the grasping ways of Romanism, and urging all to come to Christ and be saved. Here, again, tracts were so quickly absorbed that none remained for the last meetings.

M. Fourneau states that in the Yonne and elsewhere, wherever evangelists lecture, the calls are innumerable to go to this place and that. Court-houses, barns, theatres, filled with 80 to 200 hearers, from among the very cautious and prudent Bourguignons, are wonderful facts. In Saint Florentin near 500 persons were massed in the theatre ; and in the adjacent commune of Venizy 200 crowded into the Town Hall, and thundered their applause of the lecture on " God, Man, and Liberty."

M. Réveillaud, with M. Dardier, of Geneva, spent ten days in the Côte d'Or ; the Theatre of Louhans, a Roman Catholic town, was crowded with 600 persons, while the lecturer represented France as detached from Rome, standing with two roads open before her—that of " freethinking," leading to atheism, and that of the Gospel. He explained why Romanism condemns the Bible, and ended by declaring that for himself and for France he desired the Spirit of God, who alone can give perfect freedom. The Mayor came to thank and congratulate the lecturer. Scriptures were sold at the doors, and tracts were distributed, but they were too few to satisfy the people.

M. Deschamps, pastor of Niort, with M. Sauton, went to eight different places, lecturing in ball-rooms and other halls, inviting the people by cards distributed by themselves. Pure Gospel addresses and the singing of

hymn solos attracted the people. In Chef-Boutonne the people said, "You are come at the right time;" but the priests' influence was too great for them to obtain a public hall. They therefore hired a room at the hotel, and gave a series of lectures to 145 people; the room would hold no more. Prayer and singing here accompanied the speaking. In Villefagnan sixty Romanists were added to the congregation meeting in the Protestant Church.

In the Puy de Dôme Pastor Hirsch delivered many successful lectures; at Thiers, the theatre, filled by nearly 400 persons, hung on his words and applauded. Evidently halls and neutral ground are more favourable to this kind of missionary work than Protestant places of worship. Pastor M. Lelièvre has had a most successful day at Chauny, and another at St. Pierre les Calais. At Pontoise a lecturer read a disquisition on the usefulness of the Gospel. He had but few hearers when he addressed his audience a second time. A young man wandered to a neighbouring village, and found a sale going on; he offered Gospel tracts, which were eagerly taken by above 300 people.

COLONIAL SLAVERY.

The question of slavery being abetted in Senegal by the French authorities, as stated by the Missionary Villéger, was rather explained and palliated than denied by Admiral Jauréguiberry, Minister of Marine. Now and then runaway slaves of bad character have been passed back over the frontier, and expelled the colony, thirty-two during the three last years, while 730 have been legally made free.

THE EDUCATION BILL.

The famous Article 7 of the Ferry Education Bill has been rejected by the Senate. This article is against the Jesuits and other unauthorized orders, and forbids them from exercising any function in the public instruction of youth. The excited debates on the subject will, however, be probably resumed shortly; the article is expected to come before the Legislature in a modified and improved form.

SECULAR AND RELIGIOUS TEACHING.

The "lay" schools, as they are called, rejoice many and terrify many more. Instruction is pressed upon the children, but religious teaching is to be left to the parents at home. Now, in lands where the Bible is a household book, and the church an institution not yet cast aside, there may be no disadvantage in this; but children, Protestant children, already apprentices of sixteen years of age, are found who have not been taught by their parents that God made the world, that Jesus came to die

for sinners, or what is the meaning of prayer. It would seem that fine scope is left to earnest Protestant teachers to become masters and mistresses in these communal schools. Without regular lessons on religion, their influence would be in favour of the Gospel, and perhaps all the more so that they alone can be faithful and yet undenominational. Teachers say that the general mode in which irreligious masters teach religion in schools or utter prayer, makes atheists of the children far more rapidly than would the absence of such exercises. The communal schools already existing in Paris, and taught by Protestants, are let alone; prayer and religious teaching go on as usual. The head teachers have received an increase of 200 francs to their salaries. The development given to the communal schools is, however, causing private Protestant schools to be closed, these being unable from want of funds to cope with their public rivals.

CHILDREN'S MEETINGS.

How important, then, is the multiplying of children's meetings on Thursdays and Sundays! This is being done in all the *réunions populaires* commenced by Mr. McAll, or on the same plan. Pastor Paul Cook has this special work in hand in Paris, and finds remarkable favour in the sight of the numerous gamins who attend his interesting meetings. Conferences or lectures in a public hall on the Boulevard des Capucines, carefully prepared by Christian lecturers, are also very successful. This is one of the places hired by the Rev. W. Gibson (Wesleyan), whose people's meetings, as well as those of the Baptist Church, are ever progressing in numbers of hearers and spiritual results.

A DRAMA

on the subject of Divorce has led all literary Paris to the Theatre Francaise, and has proved a temptation to many whose example is generally against theatricals. May a Christian marry an atheist? is the question, solved after long doubt by the American lady, a Protestant, who, at the last moment, and after the civil marriage, declines to go further, no church prayers having consecrated the union!

THE GREAT DIVORCE

(says a journal) is that which divides mind from conscience. For ages our enlightened classes have been wanting in their duty towards the people and towards children; in priding themselves on being too intellectual to believe in God, our learned men and philosophers have cut their country in twain. In giving up woman and the masses to a Church which stifles reason and patriotism, and keep-

ing for themselves a look-out on things materialistic and physical, they have let loose doctrines and appetites which astound and terrify even themselves, they have rendered impossible liberty and concord, of which they are the first to feel the need, and have chiselled out populations which, for want of consciousness of an invisible Sovereignty, can only be the dupes and toys of a tribune who demoralizes them, or of a priest who teaches them servility. Father Didon still attracts the fashionable crowds, but is not allowed to give a series of lectures to youth, as he intended, in order to reconcile Roman Catholicism with modern aspirations.

RATIONALISM IN THE UNIVERSITY AND THE PROTESTANT THEOLOGICAL FACULTY.

M. Albert Réville, late pastor at Rotterdam, is appointed Professor of the "History of Religions" in the Collège de France, and has commenced his course of lectures. His declaration of principles obtained great applause when he said he intended to teach pure and disinterested science. He did not believe in miracles, and to him science and the intervention of the supernatural were two irreducible quantities (*quantités irréductibles*); yet he would not present religion itself as a weakness, for he was not lecturing on "special pathology."

Another subject of anxiety is the tendency to materialize and doubt, which necessarily is inculcated on our theological students when their chief master, Professor Sabatier, explains away the direct inspiration and the miracles of the Gospels. Popular legends! beautiful allegories! embellished traditions!

thus he styles them in his article on Jesus Christ in the "Encyclopædia of Religious Science." Well may a writer bring forth the printed circular of 1858, of orthodox purity, signed and given by the Professor as his personal faith, and, showing the unfathomable gulf between it and the article, call for resignation and re-election. Truly the world by wisdom knows not God!

PASTOR BERSIER'S PROJECT.

The Reformed Church has been greatly moved by a pamphlet which Pastor Bersier has written, urging as he did, in the unofficial synod, the union of Orthodox and Rationalists. A paper war is the inevitable consequence. The *Christianisme* replies: "Opposition between the parties is too strong; they are not rival tendencies, but opposite in thought—two distinct Churches. In thus striving to conciliate what is not to be conciliated, would not the Church condemn itself to barren effort, if not productive of fatal consequences?" Thus the invisible adversary is drawing believers aside, or filling their thoughts and lives with controversy; while holding up trembling hands for the bread of life, men die around. O for the power of the Holy Ghost to breathe upon these, that they may live!

AN ORTHODOX VICTORY.

Pastor Doumergue is the successful candidate for the Professorship of Ecclesiastical History at the Faculty of Montauban. He succeeds the gentle and learned François Bonifas. He remains one of the chief editors of the Orthodox journal, *Le Christianisme au XIXe Siècle*. His appointment is a triumph for the Orthodox party.

ITALY.

[From a Correspondent.]

THE WORK OF EVANGELIZATION IN ITALY.

An "Alphabetical Guide to the Protestant Churches in Italy" has just been published at Naples, containing a full list of the towns where any Protestant church is to be found, and of all the churches existing in the same city, together with the names of the pastors or evangelists. Here is, doubtless, one of the best documents which could be consulted in order to obtain an accurate idea of the evangelical work in Italy.

The first interesting fact to notice is that now there is almost no town, even of secondary importance, without a Protestant church. Let it be remembered that Italy has been freely open to evangelization only within these last twenty years. Nowadays there are Evangelical churches at Alexandria, Ancona, Aosta, Aquila, Arezzo, Bari, Bergamo, Bologna,

Brescia, Cagliari, Caserta, Catania, Catanzaro, Civita Vecchia, Como, Cosenza, Cremona, Domo d'Ossola, Ferrara, Florence, Forlì, Genoa, Intra, Ivrea, Leghorn, Lucca, Mantova, Messina, Milan, Modena, Naples, Padova, Palermo, Parma, Perugia, Pinerolo, Pisa, Reggio, Rome, Salerno, Savona, Syracuse, Spezia, Taranto, Terni, Turin, Trapani, Velletri, Venice, Verona, Vicenza, and a large number of other towns less known to English readers.

It is to be observed, in the next place, that some of the Protestant churches in Italy are composed of born Protestant people, who use in their worship a foreign language (such as the English, Scotch, and American churches), and some are, properly speaking, the Italian churches—viz., they use the Italian language in their worship, and are composed of Italians converted from Popery during these last twenty years. These latter churches are the result of

evangelistic efforts, and with these, therefore, we shall occupy ourselves. The former (speaking foreign languages) amount to fifty; that is, twenty-three English-speaking, twenty French-speaking, and seven German-speaking. The Italian churches are more numerous; and it must be borne in mind that the above alphabetical guide deals only with the well-organized congregations, not mentioning the hundred other places where the Gospel is preached, but where, for the present, no church has been formed. Well, there are already *one hundred and thirty-eight* of these organized Italian churches. These belong to five different denominations, and here are the statistics up to the 1st of January of the present year:—

Methodist Churches	...	...	...	44
Vaudois	"	...	...	39
Free Church	"	...	...	21
Baptist	"	...	...	19
The "Brethren" (Churches)	...	...	...	15

Now, each of the largest cities has more than one Protestant Italian church. Florence, for instance, has one Methodist church, two Vaudois churches, one Free church, and one congregation of "The Brethren." Naples has three Methodist churches, one Vaudois church, one Free church, and three Baptist churches. Rome has two Methodist churches, one Vaudois church, one Free church, three Baptist churches, and one congregation of "The Brethren."

As to the ministers of the churches. We find there are about one hundred duly recognized pastors, and some fifty evangelists, all of whom are Italian, except perhaps ten, and out of whom one hundred at least are converts, and belonged, most of them, to the Romish clergy.

Such are some of the most interesting items in a general view of the Italian evangelization. They are cheering enough to cause us to say that it is, as a whole, a most blessed, prosperous, and promising work.

DR. SOMERVILLE IN FLORENCE.

Scotch Church, Florence, March 19.

Dr. Somerville's mission to Italy is really a great success. His addresses at the noon meetings, and his Sabbath afternoon sermons in the Scotch Church, have been intensely relished by an ever-increasing audience of Christian workers.

The boys in the street are singing the Moody and Sankey hymns, which have been so happily rendered into Italian by the Rev. Signor Rossetti. The Nazionale Theatre, on the second evening, was crowded to excess, and the audience earnestly requested the continuance of the services, and in a larger place.

Imagine the pleasure of Dr. Somerville and Major Colquhoun when I pointed out that he had been pressing the Gospel invitation on the peaceable and delighted Florentines in a most classic place, only 80 yards south of Dante's birthplace, 80 yards north of the spot on which Savonarola was burned, and 100 yards east of where Francesco Medici lay a prisoner of the Lord, only twenty-seven years ago, for reading the Bible in the privacy of his own home. What changes have been wrought since then by God!

The scene last night in the Pagliano Theatre, with its six rows of boxes, baffles description. The vast building was crowded in every part. The stage alone is 60 feet wide. Avoiding all exaggeration, there were 3,000 people present. A portion of the Word of God was offered to any one who cared to ask for it at the door, and the 1,700 copies provided were gone long before the crowds had dispersed.

I wish all the evangelists of Italy had been present. It was a splendid sight as we witnessed it from the stage. The venerable Dr. Stewart, of Leghorn, who came to town expressly, could not have believed beforehand in such a gathering—all so attentive and well-behaved and enthusiastic.

To-morrow evening there is another meeting in the Pagliano; on Monday the lecture on "The Bible for the World," will be given; and then Dr. Somerville and Mr. Colquhoun proceed to Naples, and, thereafter, to Rome, amid the prayers and well-wishings and thanksgivings of the Florentine people.

JOHN R. McDOUGALL.

NEW PROTESTANT CHURCHES.

Owing to the failures in Scotland last year (writes a friend of the Waldensians), Mr. Prochet, President of the Waldensian Committee of Evangelization, feared he would be obliged to restrict the number of his labourers or reduce their salaries, either of which would have been painful. But the cruse of oil has not failed, and as yet no want has been felt. Not only was there money for current expenses, but Mr. Prochet was able to purchase a small church in Verona and another in Milan. The church in Milan is a monumental church, called San Giovanni in Conca, near the Cathedral. One side is ornamented with ancient frescoes, which the city, in making the deed of purchase, obliges the Waldensian church to retain. Other churches will be built in Palermo and in Rome.

THE SOLDIERS' CHURCH IN ROME.

Our readers will be interested by learning that the Military Church in Rome, founded by Signor Luigi Cappellini, and which we have mentioned more than once in these pages, continues to hold its ground, notwithstanding the difficulties incident to its maintenance. Of course, with every change of the garrison in Rome, the members of this church will change too; but the soldiers, when disbanded, carry with them the books received from Signor Cappellini to the remotest provinces of the Peninsula. At the last change of the garrison, the congregation of 200 to 400 members was reduced to ten men belonging to the 32nd Regiment. By the help of his colporteur, Spanato, who visited the most

frequented resorts of the soldiers, where he introduced religious conversation and distributed tracts, in a short time the regular attendance at the Military Chapel was greatly increased. Spanato was joined by a soldier, who had retired from military service in 1856, and settled in Rome, and by their joint efforts, about 300 young soldiers have been added to the regular congregation, while sixty of these are now under preparation for admission to the Lord's Table. At the annual meeting of the church each year, the most gratifying testimony is given by vast numbers of letters from former church members, testifying how grateful they are for benefits received while connected with this congregation.

GERMANY.

[From our own Correspondent.]

—, Prussia, March 15.

THE PRUSSIAN CHAMBERS.

These have again made room for the German Parliament. The debates occasioned by the Budget of the Ministry of Public Worship were mentioned in my last letter; it is only necessary to add that Mr. Stöcker had to defend himself on account of his speeches with reference to the Jews, which were made the subject of a parliamentary attack. It is sometimes feared in Evangelical circles that when once peace is concluded with Rome, this may be done at the expense of the vital interests of our own Church. Mr. Von Puttkammer seized an opportunity to say that he could not fancy a peace injurious to the cause of the Evangelical [National Protestant] Church. This view is, perhaps, too optimistic, because even in our nation, the great majority of which is Protestant, it might be injurious to the cause of religious liberty if too much scope were allowed to the Romish priesthood; but the word of the Minister may gladly be accepted if it implies that he would not consent to a peace of that kind. While these hostilities still go on it is remarkable that in the Grand Duchy of Baden the struggle with Rome has already reached its end. That small country has always been the advanced head-quarters of Liberalism in Germany, and hence it was that there the measures adopted against Rome were first taken. There were hostilities between the Grand Ducal Government and the bishops at a time when the Church of Rome was still perfectly satisfied with her position in Prussia. Now the Government of Baden has consented to abolish the examination in general science hitherto required from candidates for the ministry; the Chambers, with their Liberal

majority, have assented; and therefore peace has been obtained.

THE GERMAN PARLIAMENT,

last year, voted, though only by a very small majority, a resolution in favour of a greater amount of rest for the postmen on Sundays. The Postmaster-General has now, in compliance with this resolution, abolished the second delivery of letters on Sunday, in Berlin, and in other towns. There is no delivery whatever on Sunday in our rural districts, but there were two in the towns. Now there only remains in the towns the first delivery at eight in the morning. Some members of Parliament referred to this in one of the last sittings, and expressed their disapprobation. However, the friends of Sunday rest replied, and had a favourable opportunity to say a word on the great importance of the Lord's-day to the nation, and the Postmaster-General must have felt that the majority welcomes the new measure.

THE CHURCH AND THE SCHOOL.

The law on the pensions for retired clergymen is, as yet, the only work of the General Synod which has been sanctioned. It has been published by the King as ecclesiastical law, and those articles which require for their validity a civil law have received the assent of both Houses of the Prussian Parliament. The Berlin City Synod will meet on the 18th of this month, and discuss the important question of Church taxes for our metropolis.

The directors of public schools have just been reminded by the provincial authorities—as far as one can see, in consequence of an order from the Minister for Public Worship—of the importance of accustoming our young people to regular attendance on divine worship. It is not intended, however, that pupils

belonging to the upper classes should be obliged to go to church, but that they should be admonished to do so; and particular stress is laid on the example of the masters.

THE UNION IN ANHALT.

Some of the minor German States had followed the example of Prussia, in uniting the Lutherans and Calvinists to our "Evangelical" Church. This has now been done in the Duchy of Anhalt, in those parts which have only been recently joined to the Duchy; and the measure has obtained the willing assent of the Synod.

PASTOR BLUMHARDT.

The Church of Christ in Germany has again lost a man whose influence was felt beneficially in wide circles. Few Evangelical pastors were so well known, far and wide, as Pastor Blumhardt, of Boll, in Würtemberg, who has now been called to his rest, at the age of seventy-two. He was endowed with a great gift of prayer, and it was given to him in many instances to heal bodily diseases by his prayers. From all parts of Germany and other countries people came to him, and many found at Boll relief from their physical sufferings; and those who did not, received at least the comfort of the Gospel. As long as his bodily strength was sufficient, Blumhardt also went to other places to preach. He was a man of a truly catholic spirit, and his teaching was the simple teaching of the Gospel. Students of theology, especially from Tübingen, but also from other universities, often visited him, and he always gladly dedicated a portion of his time to these young men. Many German pastors have received from him in this way a new impulse in their spiritual life. His two sons co-operated with their father, and it is probable that the Boll establishment—which may be compared to a great hotel, where all strangers were well accommodated at moderate prices—will be carried on; but though the sons will work in the same spirit, it is doubtful whether they will have the same power as the deceased. Pastor Blumhardt always took part in the meals of the establishment, and began each of them with reading a text of Scripture and saying a few words of exposition. These short but powerful utterances were always very valuable, and when written down by his friends, proved useful to still larger circles.

The name given to the late pastor, "Father" Blumhardt, shows that many recognized in him a spiritual father.

RELIGIOUS LIBERTY IN AUSTRIA.

The steps taken by the Evangelical Alliance in favour of religious liberty in Austria have at last been successful. Your readers are aware that the Emperor of Austria had received the deputation very graciously; but although he had promised an alteration, cases of interference by the police continued to be mentioned. It seems that the Emperor's order has now found its way down to the local authorities. The law is again interpreted in Bohemia as it was in former years, before the late persecutions were heard of. Those religious bodies which are not recognized by the State may have domestic worship, and the right to attend on such worship is not limited to the members of the household; other invited guests may be present.

HOME MISSION WORK.

The Home Missions Congress will not meet during this year, but will hold its next gathering at Bremen in 1881. The Berlin City Mission, which held its anniversary meeting on the 12th of this month, now employs twenty-five city missionaries. After the service a social gathering took place, at which some of the city missionaries gave interesting details in their experience. The newly-established Coffee-room is well attended, and will, we hope, prove a blessing. Not only cheap meals are offered there, but many labourers who have no warm room of their own can sit there comfortably and find provided for their use a number of books and newspapers. An important gathering in the interests of home missions was also held on the 8th of this month at Berlin. The Central Committee had invited by private circular a number of Cabinet Ministers, members of Parliament, and other men holding influential positions, to a conference, at which Court Chaplain Baur, Mr. Oldenberg, and two other gentlemen gave an account of the work. The Emperor and Empress were also present. The invitations had been gladly received, and the important subject was brought under the notice of many who were, perhaps, hardly acquainted with it before.

TURKEY.

THE ARMENIAN CHURCH AND PEOPLE.

Constantinople, Jan. 30, 1880.

We have had a Greek question and a Bulgarian question, and have, as yet, finished with neither of them. We have now an

Armenian question, which is more difficult and complicated than either of the others, but which is already pressing for a settlement, and is likely to become prominent during the

present year. Europe does not trouble herself about the Christian nations of the East so long as they are silent, but when they begin to cry out lustily for help they are sure, sooner or later, to obtain a hearing. The Armenians seem at last to have found out this secret, and for two years they have not ceased to proclaim their griefs to the world. They have shown no little courage in boldly asserting their rights in Constantinople itself; one editor has been beaten to death, and another is now in prison. The Patriarch himself has not only pressed the wrongs of his people unceasingly upon the attention of the Turkish Government, but he has besieged the Embassies and appealed to Europe: a very different policy from that pursued by the Greek Patriarch, who never ceases to proclaim his ardent devotion to the Sultan, and the undying love which every Greek has for the Turkish Government. It may be questioned whether the Turks themselves have not more respect for bold abuse than for hypocritical flattery. At any rate, they have refused to accept the often-repeated resignation of the Armenian Patriarch, in spite of his boldness.

There are now many indications of the willingness of England to listen to the cry of the Armenians and do something in their behalf; but it is difficult to see what can be done. The Armenians are scattered all over Asia Minor, and their Catholicos, or spiritual chief, resides in Russia, where there is also a very large Armenian population. There is but one small province in Turkey—that of Van—where they are in the majority. They number 150,000 at least in Constantinople. It was easy to establish a kingdom of Greece or of Bulgaria, but where can Europe hope to found a kingdom of Armenia? Russia is not likely to consent to give up her Armenian provinces; and if the vilayets of Van, Erzeroum, and Trebizond were formed into an Armenian Principality, the Armenian minority would not be able to maintain itself without foreign aid against the Kurds and Turks, even if they were protected by Europe against the Sultan. Such an Armenia would be, practically, a Russian province, unless England should take possession of the rest of Asia Minor, in which case she might wish for an Armenian kingdom, between her and the Russian frontier. Under such circumstances, it would, no doubt, attract a very large Armenian population from Russia as well as from Asia Minor.

It is more probable, however, that England will not attempt to hold Asia Minor, but will

seek to establish a good government there, either under the Sultan or under some other sovereign. In this case, it would be of the greatest advantage to have an Armenian population scattered all over the country, for in them would lie the chief hope of regenerating it. This would probably be the best solution of the question for the Armenians themselves, and they might, in the end, become the dominant race in Asia Minor. With all their good qualities, and they have many, the Anatolian Turks, even now that they are masters, seem to be a decaying race; with little energy or force of character. They are chiefly remarkable for their patient endurance of whatever befalls them; and, under a good government, the Armenians would get on with them far more harmoniously than they would with the Greeks, who number about 1,000,000 in Asiatic Turkey, including the islands. The Turks and Armenians even now understand each other far better than any other two races in the East, and might live together in perfect harmony under a Christian king or under the Sultan, if his government could be really transformed from religious despotism to a civil government in sympathy with the spirit of the age.

However this great question may finally be solved, the Armenians are as well worth the sympathy and support of Europe as any race in the Ottoman Empire. There is probably no purely Asiatic race on the continent which is so capable of comprehending and appropriating the civilization of Europe. Their political history goes back to the earliest ages of the world, and although, surrounded as they were by powerful and warlike nations, they never attained great power, they maintained their national existence with wonderful tenacity under the most adverse circumstances. They were converted to Christianity in the fourth century by the preaching of St. Gregory the Enlightener, and have maintained their faith to this day, in spite of almost 1,500 years of persecution and oppression, in spite of conquest and dispersion. They seem to cling to their nationality and their religion as tenaciously as the Jews themselves. The great body of the nation still belongs to the Gregorian Church. But few were ever induced to unite with the Greeks under the Empire, and comparatively few have been persuaded, since the Turkish conquest, to join the Catholic or Protestant Churches.

The American Board never acted more wisely than when it selected the Armenian nation as the most promising field of mission.

ary labour in Asiatic Turkey. This selection was not made because the Armenians were the lowest and most degraded race in Turkey, but because they were the most hopeful and their Church the least corrupted. It was not the intention to divide or destroy this Church, but to reform and spiritualize it. Under Turkish rule, the Armenians had been reduced to great poverty and ignorance, various doctrinal errors had crept into the Church, and in the struggle for physical life religious formalities had largely taken the place of spiritual Christianity. But there was every reason to believe that with the revival of learning, the circulation of the Bible, and the preaching of spiritual truth, the Church would be revived, and spiritualization become a new and living centre of Christian influence among the Mohammedan races of the empire. This expectation has not been altogether disappointed. Unhappily, the ecclesiastical authorities at Constantinople failed to comprehend the motives which brought the missionaries to Turkey, and by violent persecution forced upon them the organization of a separate Protestant Church. But the Armenians now see their mistake, and the time may not be far distant when it will be wise to give up this separate organization and return to the original plan. The Gregorian Church has already made great progress toward spiritual life; persecution has ceased, and the Patriarch himself is a Christian man who sees that the great danger of his Church is not from the work of the missionaries, but from the rapid spread of atheism. The chief opposition to the missionaries now comes from this atheistical class, who have learned just enough of modern science to imagine that the rejection of Christianity is an evidence of superior wisdom. These men are generally enthusiastic patriots, and they have yet to learn that atheism is an instrument of destruction like a rifled cannon, but that it can never rebuild anything permanent in place of what it destroys. There are, of course, occasional controversies between the missionaries and the Armenians, Protestants as well as Gregorians, arising out of mistakes or misapprehensions on the one side or the other; but in general it is true that the mis-

sionaries feel the most sincere interest in everything which affects the Armenian people, and rejoice in the opportunity of working with them, and the Armenians appreciate their efforts, and are grateful for all that they have done to aid in the work of enlightening the nation and reviving the spiritual life of the Church.

We have now, undoubtedly, reached a most important crisis in the political history of this nation, and the most trying feature of the crisis for them is the fact that they can do but little for themselves. Their fate will depend upon circumstances over which they have no control, but which are connected with "British interests," "the unholy ambition of Russia," "the balance of power," "the integrity of the Ottoman Empire," and "Moslem fanaticism." While these forces are contending in the air above them, the Armenians themselves are left as a prey to the Kurds, Circassians, and Turks, and are not even allowed to arm themselves to defend their own lives and property. In the Van Vilayet they are dying of famine. Everywhere they are treated as a subject race, and the Government gives them scant protection in return for the oppressive taxes which they pay. They can only cry out for mercy; they are not in a position where it is possible for them to strike a blow for liberty. Thousands of families have taken refuge in Russia, and if the present state of things is prolonged, thousands more will follow. Not that they are satisfied with Russia, but that they cannot exist in Turkey. If, on the other hand, there is a decided change in their favour, they will come back from Russia, and the whole nation will rise rapidly in influence. As a nation, they are naturally sober, industrious, and frugal. They know the value of education, and, so far as my observation goes, are as capable of distinguishing themselves as scholars as young men in America. There is no reason why the Armenian nation should not take a higher position in the future than it has ever taken in the past, and in their efforts to attain this end they will no doubt have the full sympathy of all Americans.—*New York Christian Union.*

SYRIA.

BISHOP BARCLAY IN PALESTINE.

The Right Rev. Dr. Joseph Barclay, Anglican Bishop of Jerusalem, arrived, with his family, in that city on Tuesday, February 3. The *Record* publishes an interesting account, received from a correspondent, of their

reception both at Jaffa and Jerusalem. The correspondent writes:—

The Bishop and his family arrived at Jaffa on Sunday morning, February 1, at 9 A.M. The whole landing-place was lined with eager faces. The delight of meeting the Bishop

and his family was very great. As they mounted the steps they were received by Dr. Chaplin, Mr. Kelk, and other friends. An escort of soldiers was sent as a guard of honour, and they passed through their lines and entered their carriages. The English and German Vice-Consuls, the Bishop's cavasses with their silver-mounted staves, marched before them. The body guard left them at the German Hotel, and after a *déjeuner*, Mr. Hall read prayers, and the Bishop preached upon Acts ix. 40, to an attentive congregation, after which the Lord's Supper was administered. The Governor, with the English, German, and American Vice-Consuls, came to bid the Bishop and his lady welcome, and the next day they returned their call, and also visited Miss Arnott's interesting school, consisting of Jewish, Mohammedan, etc., children, who sang sweetly in Arabic and English; and one blind lad read in English fluently the raised type. The Bishop gave them a few appropriate words. The Pasha, on whom they called, received them in a most friendly manner. The Bishop and his family left Jaffa at 2 P.M., in three carriages drawn by nine horses, with outriders, passing through lovely orange groves and the beautiful plains of Sharon, abounding with scarlet anemones and cyclamens. The cold was intense, but "Ramleh" was reached at 5 P.M., and on entering the village the school children were arranged on either side, and they passed between them, while the scholars sang some appropriate verses composed for the occasion. An address was also presented to the Bishop by Mr. Hall. On Tuesday, the party left "Ramleh" at sunrise, an east wind prevailing, as piercing as any on the Norfolk coast in March. After luncheon at "Kirjath-jearim," they arrived at Colonia, where they met with warm greetings; the valley was crowded with people from Jerusalem. An address was presented to his lordship as follows: "We, the clergy and members of the Hebrew, German, and Arabic Churches in Jerusalem, approach your lordship on your entrance into this chief city of your diocese, to offer you our heartfelt welcome, and to assure you of our sincere intention to labour under you and with you in the great work over which it has pleased the Lord to make you overseer. As your lordship is not a stranger to the place, we have no need to speak of its hallowed associations, but only to express the hope that God will enable you to be a worthy successor to St. James, the first Bishop of this city. With the various works carried

on here among the different nationalities your lordship is well acquainted, and we trust that, under your fostering care and wise guidance, they may go on with increasing success, winning many souls to Christ, until the city where our Lord was crucified becomes the city where He is most honoured, and where the triumphs of the Cross are the most glorious. And we earnestly pray that life may be given to your lordship, with health and vigour, that you may long continue the work of a bishop in the Holy City and in the extensive diocese over which you are placed."

A large body of mounted soldiers came as an escort. Every community in Jerusalem sent a representative. The English Consul and his wife, with the German Consul, came to meet them, and the Latin, Greek, Armenian, Russian, Syrian, Austrian, and French Consuls sent their dragomans, and all partook of coffee at the Khan. The Bishop and his family re-entered their carriages and proceeded on their journey with the escort, to which were added more than one hundred other persons riding on horses, mules, and donkeys. Near the Jaffa gate they were met by the children of the different schools. The Zion School, headed by Miss Adie, sang most touchingly, "How beautiful upon the mountains," etc. Then came Dr. Barclay's former school, also the German Orphan School, all welcoming the Bishop with singing. The Bishop spoke a few words to each. The Jewish Chief Rabbi, being blind, was led out of his house to welcome the Bishop, and he said he expressed the feelings of his whole community in doing so. At the Jaffa gate the Bishop's party dismounted, when an interesting circumstance occurred. An Effendi came forward, and greeting the Bishop with much feeling, welcomed him back to Jerusalem. Four years ago this Effendi had said to a resident in Jerusalem, "You will see Dr. Barclay one day will return here as Bishop," to which the gentleman replied, "Never." This gentleman, seeing the Effendi conversing with his lordship, drew near, and said to him in Arabic, "You are a prophet." The Effendi replied: "I have been praying four years in the mosque that Dr. Barclay might one day come to live amongst us as Bishop, and God has heard my prayer."

The cavasses of each community now preceded the Bishop and his family to their home, where another body of mounted soldiers awaited and saluted them. The entrance to the house was beautifully decorated with evergreens, and the following texts were placed

over the hall door: "The Lord bless thee out of Zion," and "Thou shalt see the good of Jerusalem all the days of thy life." Many other marks of thoughtful kindness were seen within the house. May the many prayers that have been offered in behalf of the Bishop, his wife, and their seven children, be abundantly answered!

DR. JESSUP AT BEYROUT.

The Rev. Dr. Henry H. Jessup—who, it may be remembered, was elected, last year, Moderator of the General Assembly of the Presbyterian Church, of the United States, North, and who, while on a visit to this country, towards the close of the year, addressed several public meetings in London, and other parts of Great Britain—has now returned to the land where he has so long and successfully laboured as a missionary. He writes to the *New York Observer*:—

I have travelled not less than 30,000 miles, by sea and land, since leaving Beyrout, April 11, 1878, and have accomplished it all without an accident and almost without a detention. On Sunday morning I found myself at home in the Beyrout pulpit again. The College chapel service was omitted, and the students and Faculty came to the church for worship. The congregation numbered about 560, and it seemed like awaking from a dream to preach again in Arabic after so long an absence. In the afternoon two interesting services were held. The Sabbath-school Union service, attended by 680 Syrian children, was a remarkable sight. Dr. Post, of the College, who has conducted the school in my absence, returned to me the direction of the school, with a hearty fraternal greeting which was affecting and delightful. Then he called the roll of the classes, and about twenty-five little boys and girls came up to the desk, bringing me bouquets of flowers, as an expression of their welcome to their Superintendent. Dr. Eddy made a very appropriate address, hymns were sung, and I found myself again in the old Sunday-school work, so long loved, and for so many months entrusted to the care of others. At the afternoon service in the church, in accordance with previous notice, the letter which you kindly prepared by vote of the General Assembly to the Beyrout Church was read to the assembled church and congregation. One of the young men had translated it into

Arabic on Saturday, and it was read by Mr. Bistany, an elder in the church, who presented to me on my departure for America the letter of the native church. After stating the circumstances connected with the preparation of this letter from the General Assembly, I handed the Arabic translation to Mr. Bistany, who read it. He then said to the people: "I cannot leave this pulpit without saying one or two words expressive of my feelings and the feelings of this church. This letter is one of our most precious treasures, and will be carefully kept in the church archives, to be read by our children. We should bless God for His mercy to our absent pastor, and for the kind and fraternal greetings of our fathers and brethren across the seas. And now I wish to say one word to our pastor." Then, turning suddenly to me, he exclaimed, in a voice choking with emotion: "Dr. Jessup, what could have induced you to leave such a land as America, such churches as those you have visited, such loving and enlightened and refined Christian people, and congregations numbering thousands, where you might have preached and laboured among friends and relatives and lived with your family in peace to a good old age? What could have induced you to leave all these and come to such a wretched, oppressed, and down-trodden country as Syria, where there is no real liberty or security or order, and preach to such a people? Sir, this, to some of us, is a mystery—a profound mystery. We can only understand it on the ground that you are not serving self, but Christ. God bless you, sir, in your labours here! Brethren, we have new reasons to love and support and strengthen the heart of our missionary pastor, and to pray for him and for all the beloved missionaries among us. And I conclude by expressing, on my own behalf and on behalf of this church and congregation, our sincere thanks to Dr. Eddy, who has so faithfully watched over and instructed this church in the absence of the pastor!" Mr. B. then offered prayer. I have no time to speak of the state of Syria and the work here. Everywhere are open doors, work to be done, and yet cutting down and cutting off missionary agencies through stress of the financial storm at home; and yet we have abundant cause for gratitude and for new courage in our work.

AMERICA.

PROFESSOR SCHAFF ON BIBLICAL REVISION.

An address was recently delivered by the late Rev. Philip Schaff, D.D., a member of the American Committee of Revision of the Old and New Testaments, at St. Paul's Methodist Episcopal Church, New York, on the subject of "Bible Revision." In the course of this address Dr. Schaff, after referring to the work of the Revision Committee appointed by Convocation in England, said: After they began their work it occurred to them that they had no right to ignore America, and they requested the Christian Churches of the United States to organize a similar Commission here, to co-operate with the English body, believing that it would tend to insure greater accuracy and a nearer approach to perfection. The American Commission was organized in 1871, and meets every month in the Bible House in this city. It consists of well-known Biblical scholars, representing all the leading American religious denominations, and all the principal American literary institutions, universities, colleges, and seminaries; nearly all of them being professors of Hebrew and Greek, or of Biblical literature. The English Commission is divided into the Old Testament Company and the New Testament Company. At their monthly meetings they submit their translations and renderings of the books made from their own examinations of all the translations and versions, and from the original manuscripts. Each book and chapter is taken up successively and discussed, and no change from the existing version can be agreed on by less than a majority vote. They then consider such changes a second and a third time, and the change is only finally authorized if it secures a two-thirds' vote in its favour. They then send a confidential transcript of their recommended version to the American Commission, and it is similarly acted upon here and as fully considered, and the American Commission may confirm, modify, or reject, or make new suggestions in the work, sending its transcript in a similar confidential way to the English Commission for their approval, modification, or rejection. The British and Foreign and the American Bible Societies have nothing to do with the work, though they take great interest in it, because by their constitution they are limited to the production and dissemination of the King James or authorized version. But it is probable that efforts will be made to change the constitution so as to enable them to publish and distribute the new version, if not alone, at least with the present version. All the proposed

changes which cannot be agreed on will be printed in an appendix, but the list of these changes will be small, and will touch mainly on minor points of language and spelling, and matters of national taste, rather than as affecting the merit of the work. Some of these points relate to the rendering into equivalent English or American terms the coins and weights and measures now expressed in the Greek and Latin terms, or whether the modern equivalents or the ancient ones shall be given in the marginal notes. When finished, the version is to be printed and published by the University Presses of Oxford and Cambridge, so that no part of the pecuniary burden is borne by America; and in consideration of that, the English Commission will claim the exclusive copyright. The New Testament will be copyrighted by the coming fall, so that it may be issued in the fifth century after Wycliffe's first English edition was given to the world. The Old Testament will not be completed for two or three years to come, and the Apocrypha will be delayed two or three years still later. When the edition is completed, the Commissions will retire from control, and it will soon be a question for every Christian family to decide whether they will adopt the new Bible or not. Dr. Schaff, in conclusion, said that he had no doubt the new copy would soon take the place of the "authorized" version, although some were already much troubled about it, and thought it would unsettle people's minds somewhat. But to that he replied that minds were already unsettled concerning the accuracy of the Bible when the work was begun, and they must be settled again. The existing version often required explanation and correction from the pulpit, and to his judgment it seemed that the pulpit was not the place for it, and he believed the best way was to avoid such a necessity by obtaining the best rendering of God's Book that our learning, scholarship, and intellectual advancement could procure, and that ultimately it would tend to the greater glory of God, the spread of His power, and the influence of His Holy Spirit.

THE CHINESE AMBASSADOR.

The Rev. S. R. Brown, D.D., one of the missionaries of the American Reformed Church, had, when in China, Yung Wing, the present Minister Plenipotentiary from the Chinese Empire to the United States, as one of his pupils. It was in compliance with the advice of Dr. Brown that this distinguished

gentleman went to America, and completed his education at Munson Academy and Yale College. In a private letter, after mentioning that, by invitation, he had just spent eighteen days at the residence of the Chinese Minister in Washington, Dr. Brown adds: "It is many years since I have been so long with Yung Wing, and I had an opportunity to recall the memories of his youth, and to see him at the head of his house as husband and father, and to observe the development of his Christian character, as well as to learn what he is doing, now that he is alone at the Chinese Legation. Chan Lan Pin is still in Spain, and Yung Wing now has opportunities to do for his Government and people some things which his colleague would perhaps not venture to attempt. It was delightful to hear him at family worship, and to see him teaching the Scriptures to his little boy, not yet four years old. How could I but rejoice and thank God that I had the privilege of doing pioneer work in China from February, 1839, to 1847? The fruits of my obscure work there and then are now visible on both sides of the Continent, as well as in China."

A CLERICAL PIONEER.

A filial tribute, and one very faithful and beautiful, is paid by Dr. W. W. Patton, President of Howard University, to the memory of his father, the Rev. William Patton, D.D. The sketch is brief, and published in a modest pamphlet, but it covers a long, eventful, and useful life. When he was twenty-two years old, being an enterprising spirit, and perceiving that the existing churches were doing little aggressive and missionary work in the growing city of New York, he determined to gather a new congregation by his own efforts. Accordingly, he went to the extreme edge of the city, north of Canal Street, found a small school-house, hired the use of it on Sundays, at his own expense, informed the neighbours that religious services might be expected, and on the first Sabbath of March, 1820, went and rang the bell and called in a small audience of seven, to whom he preached. Thus began what, with prophetic foresight (which was ridiculed at the time), he called "the Central" Presbyterian Church, and which, in later years, after sending off various branches (the principal one of which was the Madison Square Presbyterian Church), finally found itself so utterly down town, that it moved to a new "central" position on Fifty-seventh Street, some three miles north of the original site. The church spiritual was organized January 8, 1821, of

four members only, but grew, by the end of summer, to over forty. Preaching thus in a school-house, and without salary, he busied himself in raising funds, additional to his own large contribution, for a building, and by May 7, 1822, had erected a neat and commodious brick edifice, on Broome Street, not far from Broadway. There he succeeded in surrounding himself with one of the largest congregations in the city. The church grew correspondingly in numbers, and was noted for its liberality, its enterprise in school and mission work, and its powerful revivals. It was these characteristics which drew to it Harlan Page, who became an elder and the superintendent of the Sunday-school. The revival of 1831, in particular, was of noted character, and spread to many of the churches in the city and the surrounding country. There were received to the church, in all, up to the last Sabbath in June, 1834, when his pastorate closed, 859 members—of whom 295 came by letter from other churches, and 564 united, as converts, on profession of their faith; being an average annual addition of about 64, or 22 by letter and 42 by profession.

AN ECCLESIASTICAL CENTENNIAL.

A band of happy worshippers gathered in old St. Michael's Episcopal Church, in Marblehead, Massachusetts, on the morning of February 6, the occasion being the hundredth anniversary of the re-opening of this church after the Revolution. It was built seventy years before, but was closed during the war, owing to the bitter feeling toward the Church of England. The royal coat-of-arms, which had surmounted the reredos and altar, had been taken down, and the Spread Eagle of America had been put in its place. The services of the day were conducted by the Rector, the Rev. Mr. Harris, assisted by the Right Rev. Bishop Paddock, who, in an informal address, referred very pleasantly to the enthusiasm of the Episcopalians toward their church at that period. There being no rector at the time, Mr. Woodward Abraham, a layman, opened the church, conducted the services, and read a sermon. The bell was swung to pieces ringing for Independence. This church, with one exception, is the oldest in New England. The Communion service is of solid silver, the flagon weighing four pounds. The elegant brass chandelier, presented in 1732, still hangs in the centre of the original ceiling. On the evening of the day the rectory was the scene of an interesting gathering. The friends of St. Michael's, both old and young, were there to rejoice to-

gether, and the delightful occasion concluded with music and a bountiful collation.

MESSRS. MOODY AND SANKEY have now spent some months in the city of St. Louis, in the face of unusual discouragement, to quote from a Philadelphia newspaper. A correspondent of the same journal thus sums up Messrs. Moody and Sankey's winter work: "Attendance on Church service throughout the city has been greatly enlarged. The Bible schools have been increased very much, especially in the addition of adult members. Mission work in the waste places and suburbs has been extended in a remarkable degree. All kinds of Christian work in the city have been vitalised and multiplied manifold. The coloured churches have received new life, and

the great German population has become awakened and interested in personal religion as never before in the history of this city."

ARE ROMANISTS CONVERTED?

The Rev. J. A. O'Connor, himself once a Roman Catholic editor, now a Protestant preacher of the Gospel, writes to the *New York Observer*: "We are succeeding in converting our Romish brethren to the knowledge of Christ and His blessed Gospel beyond our most sanguine expectations. Since last September, when I entered on this work, Brother McNamara and I have received over two hundred Romanists into our Church. One hundred and twenty of these partook of the Communion with us in the simple form of bread and wine on the Sabbath last."

Home Intelligence.

THE NEW BISHOPRIC.

On the 18th ult., the Ecclesiastical Commissioners certified to Her Majesty that the annual value of the Liverpool Bishopric Endowment Fund is £3,000, and that further contributions sufficient to raise the same to £3,500 per annum within five years have been guaranteed. All the conditions, therefore, necessary to enable Her Majesty to found the bishopric have now been fulfilled, and the Order in Council constituting the bishopric may be expected immediately. Amongst other unauthenticated rumours as to who will be the first occupant of the new see, is one mentioning the Very Rev. Dean Bickersteth, of Lichfield.

The *Derby Mercury* says: "With reference to the new bishopric of Southwell, some misapprehension has arisen as to the progress attained towards the completion of the necessary fund for the endowment. The summary of the Bishop of Lichfield's charge which has appeared in the daily papers conveys an incorrect impression of the financial position of this scheme. His lordship is made to say that £9,000 only has been subscribed towards the £70,000 capital required for the endowment. This sum of £9,000 has been subscribed already in the diocese of Lichfield alone, whilst a much larger sum has been raised in the diocese of Lincoln and the country generally. The full report of the Bishop's charge makes this clear, and shows that £24,000 has been subscribed in all for the endowment of the new see. In addition to this, the Society for Promoting the Increase of the Home Episcopate has promised a grant

of £5,000, so that nearly £30,000 out of the £70,000 required has already been provided. A county meeting is to be held on the 31st inst. at Shrewsbury in furtherance of the scheme."

THE DEANERY OF SALISBURY.

The Rev. J. C. Ryle has been appointed by the Queen to the vacant deanery of Salisbury. Dean Ryle is the eldest son of the late Mr. John Ryle, M.P., and was born at Macclesfield in 1816. He was educated at Eton and Christ Church, Oxford. At the University he was Craven University Scholar in 1836, and in the following year took a first class in classical honours. He was ordained deacon in 1841, and priest in 1842, by the then Bishop of Winchester, the Right Rev. Dr. Sumner. He was appointed Vicar of Stradbroke in 1861, by the Bishop of Norwich, and in 1871 was made Honorary Canon of Norwich Cathedral. His numerous publications have obtained a wide circulation, and it must be matter of general satisfaction that his services to the Church of England have at length met with so substantial a mark of recognition as that now announced.

CEMETERY CHAPEL.

The Herne (Kent) Burial Board recently applied to the Archbishop of Canterbury, in whose diocese the cemetery for the parish of Herne is situate, asking if he would consecrate part of the ground, with a chapel unconsecrated, so that it might be available for Non-conformists as well as Churchmen. His Grace replied that he was himself inclined to favour the adoption of such a course, but that, before coming to a decision, he must con-

sult his legal advisers. Having done this, the Archbishop further replied as follows: "Lambeth Palace, February 26, 1880.—My dear Sir,—The Archbishop of Canterbury is advised that the Burial Acts do not require that the chapel to be built upon the land appropriated for a burial ground under the Acts shall be consecrated. The chapel might be so placed as to be contiguous to the ground consecrated without actually standing on it. The Archbishop, as at present advised, is prepared to act on this opinion. Whatever arrangement is made, the plans must, of course, be submitted to the Archbishop.—I remain, yours faithfully, Cyril B. Harcourt, Private Secretary." The Burial Board resolved, by a majority of 8 to 1, that only one chapel should be built, which should be unconsecrated, so placed as to stand on neutral ground between the consecrated and unconsecrated portions of the cemetery, for the joint use of Nonconformists and Churchmen." The Vestry confirmed this decision by a majority of 34 to 12.

REFORMATION IN THE ARMENIAN CHURCH.

A meeting was recently held in the Library of Lambeth Palace, for the purpose of receiving information in connection with the visit to this country of Archbishop Migherditch, with reference to the movement for reformation in the Armenian Church. The Archbishop of Canterbury, who occupied the chair, commenced the proceedings by reading a letter from the Rev. Thomas Smith, late secretary and chaplain to Bishop Gobat. That gentleman wrote: "The germ of this movement began as far back as twenty-five years ago, and, I am bound to say, is to be traced to the labours of that truly excellent body of men, the American missionaries. Through their means, a knowledge of the Holy Scriptures had opened the eyes of many members of the Armenian Church to its errors, and for a time some who were thus convinced joined the American congregations; but I believe I am right in saying, on Bishop Gobat's authority, that there still lurked in their minds a yearning desire for an episcopate and a ritual. In the Providence of God it happened that some missionaries of the Jews' Society, in passing through the district of Diarbekir, near the Euphrates, distributed some copies of the Prayer-book, published in Turkish by the Society for Promoting Christian Knowledge, and chiefly to this fact is owing the present desire for reforming the Armenian Church on the lines of the Church of England. As soon as these people had become acquainted with our Prayer-book, 'they at once desired to join the Church whose liturgy had been the

means of their edification' (I quote Bishop Gobat). They accordingly sent petition after petition to the Bishop to send them an episcopally ordained clergyman to undertake the charge of souls. Your Grace so well knows the very delicate position and the judicious attitude which Bishop Gobat maintained, and how wary and guarded his conduct had to be in order to avoid even the semblance of proselytising; and for him to be forced, as he ultimately was, to yield to the persistent importunities of these earnest-minded people shows to what an extent the movement had reached. The first individual whom the Bishop ordained, on the advice of the whole staff of missionaries at Jerusalem, was the Rev. Stephanos Carabet, a young man of some position at Diarbekir. Carabet afterwards met Archbishop Migherditch, and advised him to read the Bible, and compare it with our Prayer-book. The idea of comparing the Bible with the Prayer-book of the most powerful nation in the world excited his curiosity, and for several years he was engaged in this comparison. In the meantime he was raised to the metropolitan see of Cilicia, at Tarsus, the birth-place of St. Paul. The examination of the two books made such an impression on his mind that he relinquished his emoluments and his high position. Some time after he wrote me a modest letter, asking me for a licence to minister to a congregation of 400 or 500 people at Aintab. I know that it was the ardent desire of Bishop Gobat that the matter should be taken in hand and fostered by the Society for the Propagation of the Gospel. I have heard him frequently express his conviction that if this movement were encouraged and supported by the English Church, the whole of the Armenian Church would, in the course of a few years, become the subject of a complete and perfect reformation." Having read this letter, the Archbishop went on to say that those whom he addressed were aware that a distinction must be drawn between Armenia proper and the Church as it existed now in a very depressed state in Armenia proper, and the condition of those Armenians who were, perhaps, the wealthiest trading community in the East. They had sometimes been called the Jews of that portion of the globe; but their religious prosperity had by no means kept pace with their temporal prosperity, even when they had left their own country. We spoke of the Churches in the East as the Oriental Church, but in reality they were many. The Armenians, to the number, he understood, of nearly eight millions of persons, formed only one of those numerous Churches, and though it would be

well that we should look to others also—to that large body, for example, who were spread amongst the mountains of Kurdistan, and who held out their hands imploringly that we should send persons to them who would instruct their rising clergy in a purer knowledge of the Word—yet the great thing was to take each object connected with the Eastern Churches in hand in the order in which Providence presented it. It so happened that Archbishop Migherditch was in London at the present time, and he had come here upon a very simple errand. God having blessed his labours, after the change referred to in the letter which had been read, and having enabled him to gather together a thousand persons who were ready to listen to his ministrations in the town of Aintab and its neighbourhood, he still found himself in great difficulties, because the church, which ought to have been built by this time, had not been built, the money necessary having, unfortunately, been placed in the hands of some persons who had got rid of it. About £1,000 or £1,200 would complete the erection of the building. Archbishop Migherditch had been his guest, and all who made his acquaintance must be convinced of his sincerity. He was not an untried man, and he had made great sacrifices in order to follow the dictates of conscience.

The Rev. Canon Tristram remarked that in the Armenian Church, which was the oldest National Church in the world, a reformation had begun from within and not from without. In the town and places around Aintab, Archbishop Migherditch had many open and avowed adherents; and three archbishops and forty-three congregations, headed by their priests, had declared their readiness and intention of affiliating themselves to his Reformed Church of Armenia as soon as the Porte should have recognized it as a distinct community, and as soon as the necessary firman had been obtained.

Mr. Rassam having addressed the meeting,

Archbishop Migherditch then gave a graphic account (which, though in broken English, was quite intelligible) of the tenets of the Armenian Church, his efforts to refute the doctrines of the American missionaries, and, being led thereby to study the Bible, how he had discovered the errors of his own Church. He had suffered many persecutions, several attempts having been made on his life.

The Earl of Shaftesbury said that, although he had no personal knowledge on the subject, his whole heart was in the object of the meeting. This was not a sudden movement which had only lately sprung up; it was a movement which had been at work for a considerable

time in Armenia under the guidance and direction of the American missionaries. Those gentlemen planted the seed, and we were now to reap the fruit. It was perfectly true that Archbishop Migherditch came here and asked that we should help in establishing in Armenia that form of government which we found in our own Church of England. That might not be directly in harmony with the notions of the American missionaries, because the latter were Congregationalists, and not Episcopalians; but he had long known them, collectively and individually, and he could bear ample testimony to the fact that they were men of the highest character and purest principle, and that they were truly sincere in their desire for the propagation of the truth. He was sure they would rejoice to hear that the Church of England was making good and sound progress in Armenia, even though the government there to be formed for the Church of that country would not be in accordance with their own.

The meeting was also addressed by Dean Stanley, Canon Barry, and Mr. G. Hagopian, an Armenian.

THE CLEWER CASE.

The case of "Julius v. the Bishop of Oxford and another" came before the House of Lords last month, the arguments of the learned counsel on each side occupying several days. The peers by whom the cause was heard were the Lord Chancellor, Lord Penzance, Lord Selborne, and Lord Blackburn. It was an appeal from a decision of the Court of Appeal reversing the order of the Queen's Bench Division which directed a mandamus to issue against the Bishop of Oxford, commanding him to take proceedings against the Rev. T. T. Carter, Rector of Clewer, for committing unlawful acts during the celebration of the Holy Communion. Having taken time to consider their decision, their lordships, on the 23rd ult., dismissed Dr. Julius's appeal, and affirmed the judgment of the Court of Appeal, in favour of the Bishop, with costs.

RITUAL CASES BEFORE LORD PENZANCE.

Lord Penzance, sitting at the House of Lords recently, heard the case of "Perkins v. the Rev. R. W. Enraght." This was an application, under the Public Worship Regulation Act, for an inhibition against the Rev. Richard William Enraght, the incumbent of Holy Trinity Church, Bordeale, near Birmingham, for Ritualist practices in the Holy Communion Service on several occasions. The case was heard in August, and the Dean of Arches admonished the defendant (who did not appear to the proceedings), and issued a

monition to abstain in future from such conduct. Mr. Jeune said some of the illegal acts had been discontinued. Lord Penzance granted the inhibition, and expressed a hope that Mr. Enraght would discontinue the rest. On the same day, and at the same place, Lord Penzance sat as Judge of the Chancery Court of York, to consider an application in the case of "Dean v. Green." This suit was instituted, with the approval of the Bishop of Manchester, under the Public Worship Regulation Act, against the Rev. Sidney Faithorne Green, B.A., Rector of Miles Platting, near Manchester, for various offences in regard to ritual. The case was heard a short time ago, and Mr. Green, who appeared neither personally nor by proctor, was admonished to abstain from the illegal practices. He had, however, continued them, and had been inhibited for disobedience. The matter now came before the Court on a question of the costs, which amounted to £249. Lord Penzance went through the bill of costs, and struck out a few items. With these exceptions, the statement was passed, and the Court ordered Mr. Green to pay the amount.

Application was made, on the 6th ult., to Lord Penzance, sitting at Lambeth Palace, as Dean of Arches Court of Canterbury, in the new suit, "Martin v. Mackonochie," for the admission of articles setting forth nine charges of Ritualism. Mr. Mackonochie was thrice called in court, but did not make his appearance, either in person or by counsel. The offences were charged, first, as contumacious offences against the monition which the Arches Court and the Privy Council had issued, and they were also charged as subsequent breaches of the ecclesiastical law. The case came before the Court on letters of request made by the Bishop of London and accepted by the Dean of Arches. It was in all respects a fresh suit, and it was commenced with a view to deprive Mr. Mackonochie of his living, and not in any connection with other proceedings which have been before the ecclesiastical courts, off and on, for the last ten years. Lord Penzance, having pointed out that certain of the articles required amendment, directed that, subject to such amendment, the articles should be admitted.

Lord Penzance also held a court, as Dean of Arches, on the 13th ult., at the House of Lords, and granted an inhibition against the Rev. T. P. Dale, Rector of St. Vedast and St. Michael-le-Querne, Foster Lane, for continuing certain illegal Ritualist practices after being admonished by Lord Penzance, and after a monition had been

served upon him. The proceedings were taken under the Public Worship Regulation Act. Mr. Dale was ordered to pay the costs of the proceedings. On the same day another suit was commenced with regard to the ritual at Prestbury. The Vicar, the Rev. J. B. Edwards, who has recently changed his name to De la Bere, was charged in letters of request, signed by the Bishop of Gloucester, with having been disobedient to the monition issued by the Dean of Arches in the former suit, and with other subsequent offences against the ecclesiastical law. The letters also state that deprivation is the punishment that is sought. Lord Penzance said the letters of request appeared to be in order, and directed them to be accepted and a citation issued.

ST. VEDAST'S, FOSTER LANE.

An unusually large congregation attended the forenoon service on Sunday, the 21st ult., at the Church of St. Vedast, Foster Lane, Cheapside, in consequence of the announcement that the Bishop of London had licensed the Rev. T. W. Gibson, of St. Alphege, London Wall, to be Curate-in-charge during the inhibition of the Rector, the Rev. T. P. Dale. Mr. Gibson did not attend, but shortly after the nine o'clock service the Rev. C. T. Acland, accompanied by Mr. Lee, the Secretary of the Bishop of London, and Messrs. Serjeant, Howard, and Bengough, churchwardens, waited on Mr. Dale in the vestry and informed him that he was nominated by the Right Rev. Ordinary of the diocese to officiate at the services in future, as he had thought proper on the previous Sunday to disregard the inhibition pronounced against him by Lord Penzance, in the Court of Arches, for alleged illegal and Ritualistic practices. Mr. Dale was informed at the same time that if these practices were continued the living would be declared void in two years. His reply was, that he would not comply with the decree of the Court of Arches, and that he would not permit the nominee of the Bishop to officiate in his stead. Mr. Acland then retired under protest, and left the church. Shortly afterwards Mr. Kirkham, the officer of the Court of Arches, attached a copy of the inhibition pronounced against Mr. Dale by the learned judge of that court to the church door, but it was immediately torn down. There were two celebrations of the Holy Communion, at both of which Mr. Dale officiated; and at eleven o'clock service was conducted without any deviation from previous practices. The *John Bull* is informed that Mr. Dale has taken the keys of the church into his own keeping, and that he opens and closes it himself, and is de-

terminated not to allow any stranger to officiate in his church.

THE CHURCH ASSOCIATION.

The annual meeting of the Church Association was held at Willis's Rooms, St. James's, on the 4th ult.; Mr. C. H. Lovell presiding. The report stated that the Association had been enabled to arrest the progress of Ritualistic practices, which were now on the decrease. In view of the general election, the Council urged that no candidate should be supported who would not on conscientious grounds advocate measures for the preservation of the principles of the Reformation, and especially to repel the re-introduction of the sacerdotal system into the Church of England. Lord Oranmore announced his resignation as one of the Vice-Presidents on account of dissatisfaction with the action of the Association in regard to Mr. Mackonochie. Mr. J. D. Allcroft, M.P., moved, and the Rev. J. Bennett seconded, the adoption of the report, which was carried. A resolution moved by Mr. James Bateman, and seconded by Dr. Wainwright, was adopted, deploring the prevailing tendency to ignore the fundamental differences which necessitated the separating of the Church of England from the Church of Rome, and pledging the meeting to uphold faithfully the scriptural principles which guided our great Protestant reformers.

CENTENARY OF DR. CHALMERS.

On the 17th of March, 1780, Dr. Chalmers was born at the village of Anstruther, which accordingly celebrated his centenary on the same day of last month this year. The great celebration, however, took place a fortnight before in Edinburgh. The Free Assembly Hall was packed with a very large audience, and on the platform were representatives of many sections of the Christian Church. The Rev. J. C. Burns, Moderator of the Free Church Assembly, occupied the chair. The following letter from Mr. Gladstone, addressed to Lord Moncrieff, was read:—

"My dear Moncrieff,—I wished to have written to you at leisure, but I have to-day observed, or reminded myself, that the occasion arrives to-morrow, so I must write in haste. However, I do not know whether in my last letter I exhausted, at least verbally, the stores of my admiration for Dr. Chalmers, or whether I allowed it to be taken for granted. What I can now truly say is that there are hardly any words of admiration that could be employed concerning him to which I should scruple to subscribe. My knowledge of him was in a very early period of my manhood, when it was my father's wont to spend his winters in Edinburgh. I have a certain number of his letters,

and I remember how they were always subscribed by him, 'Yours respectfully,' or 'Yours most respectfully,' and that I was utterly at fault in the attempt to find any words in return which would duly mark our several positions. He was one of nature's nobles, and most of the qualities which stamped him with that character were obvious—almost glaring—to all who came across his path. I do not mean merely his rich and glowing eloquence, but his warrior grandeur, his unbounded philanthropy, his strength of purpose, his mental integrity, his absorbed and absorbing earnestness. They might not be so well aware of his singular simplicity and detachment from the world, of which I remember to have been deeply struck on a particular occasion. He sometimes gave me the honour of a walk with him, and one day he said he wished to make an appointment of this kind with me, when during our walk he would explain to me fully his situation with respect to the emoluments of his professorship—the Chair of Divinity. If I remember right, that chair, when he was appointed to it, was believed to have a large endowment, but a point of law was, I think, subsequently raised which, if affirmed, would have swept away nearly the whole. After forty-five years I may state this inaccurately, but what I remember clearly is that the question was a very grave one, and I think it materially affected his prospects, and even the *status* of himself and his family. The day came, and the walk began, and lasted, I suppose, a couple of hours or more. At our starting he opened one of his favourite and engrossing subjects, probably that of evangelizing the country by means of manageable districts, each with its church and minister. Having begun, he forgot all about his endowment and his *status*. The conversation held fast by the original theme till we were within a few yards of my father's door. He seemed then to recollect himself, and said, 'If you will allow me, I will send my man of business to call upon you, and he will acquaint you with all particulars of the question which has been raised.' Such was the impotence of lucre to lay hold on his great stately and heavenly mind. After having thus given you a piece of him, which I think has internal evidence of being genuine, I will not detain you with anything more of himself; but, wishing you all success in your rendering of honour to whom honour is due, I remain yours, etc., W. E. GLADSTONE."

The Duke of Argyll and Lord Shaftesbury also wrote, excusing their attendance and expressing admiration for the character and ser-

vices of Dr. Chalmers. A number of resolutions were then adopted. The concluding one was as follows: "That the members of the Free Church of Scotland now assembled cherish a very special and abiding sense of the manner in which, though known so well as the enlightened and vigorous champion of Ecclesiastical Establishments, he threw unreservedly into the van of those who, for the sake of the liberty which they claimed for their Church, under the sole headship of the Lord Jesus Christ, surrendered all the outward advantages of connection with the State, and set themselves to the self-sacrificing work of holding up in the face of the world the banner of spiritual independence which has been displayed by the

Church of Scotland throughout her history."

—Among those who took part in the proceedings were Lord Moncrieff, the Lord Provost of Glasgow, the Rev. Sir H. Wellwood-Moncrieff, Professor Chalmers (London), Professor Watts (Belfast), the Rev. Principal Rainy, of the Free Church, the Rev. Principal Cairns, of the United Presbyterian Church, the Rev. Principal Lindsay Alexander, of the Congregational Church, the Rev. Dr. Horatius Bonar (Edinburgh), and Mr. Taylor Innes, Advocate.

At the close of the meeting the Rev. Dr. Wilson intimated that Mr. Macfie, of Aird, had provided a sum of £5,000 for the establishment of a Chalmers lectureship on "The Principles of the Free Church."

Monthly Survey of Missions.

TURKEY AND PERSIA.

The Committee of the Turkish Missions' Aid Society has issued an address on the work of the American Missions in Turkey and Persia. "The missions," it is remarked, "begun in these countries some fifty years ago, have been blessed to the conversion of many thousands who are now rejoicing in the light and the liberty of the children of God. The churches in the East had long been sunk in darkness, deep as night; the most glaring idolatry was practised; entire ignorance prevailed as to the true message of the Gospel; the Word of God was a sealed book—a few copies of it only extant in languages which had so changed as to render it unintelligible to the people; the priesthood was corrupt; the bishops were the mere purchasers of a worldly office; simony was rampant in its worst forms. These evils were all prevalent when God, in His mercy and grace, guided thither, some fifty years ago, a most devout and able band of missionaries, who traversed the country, sketched out a large plan of mission work, and then began operations in simple faith and with earnest prayer. Very soon the influence of their labours was felt. Young men gathered around them, especially of the Armenians, the most able people in Turkey, and many of these soon professed their faith in Christ, as proclaimed to them, now for the first time, in His true character and work. Much attention was excited in the whole Armenian community of Constantinople. The Patriarch, who possesses civil power, including that of imprisonment, over the adherents of the Armenian Church, soon began a severe persecution. This persecution was, however, turned into a blessing. It roused the great British diplomatist, Lord Stratford de Redcliffe, to vigorous action, and out of it there arose the independence of the Protestant community, with its own representative and protector at the Porte.

"This Protestant community has since, during the last twenty-five years, grown most rapidly. It is now ten or twenty-fold more numerous than it was when its independence was first secured. Churches have been planted in all parts of Turkey; native pastors have been trained in large numbers. There are now from two to three hundred native preachers connected with the different missions; schools have been carried on with vigour. There are about seven hundred native teachers and helpers. Colleges have been founded, with excellent instruction in all branches; the Bible has been translated into the Armenian, Arabic, Turkish, and other languages; Bibles and Christian books have been extensively circulated; colporteurs have traversed the country, and have found eager purchasers; the Christian communities have been to some extent awakened, and the spirit of inquiry has been excited amongst priests and people. Nor have the Mohammedans remained unaffected; many of them have been struck with the simplicity and earnestness of the Protestant worship, and have got entirely different views of Christianity from those formerly entertained. Not a few of them, who have frequently attended the services, have been led to long for the dawn of the brighter day—yet only inscribed on paper—of full religious liberty."

After pointing out the duty which devolves upon British Christians to aid in this good work, the address continues: "*The call is urgent!* These corrupt Eastern Churches may, it is possible, become reformed even as a whole, and the splendid territory they occupy be thus illumined again with the Gospel, as in the early days of Christianity; but only if the work, as begun, is pursued with energy. If hindrances arise from want of money to educate those who are fitted to be pastors and teachers, and to build even the most plain structures for the young Christian communities, who are generally poor, and to deliver the female part of the population from the degradation of ignorance, the work, so full of promise, may be in great part stopped, or a mongrel reformation may be attempted by half-enlightened men who have not sufficient light to direct such movements, and the bright hopes of the present may be frustrated. The missions have no sectarian character, but are carried on in the largest spirit. Their aim has been to raise up and make self-supporting, as soon as possible, pure native churches, with their own pastors, and eventually professors, and then to leave them to arrange their affairs in the method which might seem to themselves to be most in accordance with the Word of God."

The following interesting account of the blessings attending a tract given by a colporteur at Endeves, an out-station of Sivas, is taken from the report of the American Board of Foreign Missions: "A colporteur left a primer with a young man at this out-station who expressed a desire to learn to read. A few weeks later, on the return of the colporteur, it was found that the young man had finished his primer, borrowed a New Testament, read, understood, believed, and had collected in his coffee-shop a congregation of thirty, to whom he was daily preaching the Gospel with great zeal and acceptance. These brethren had also carried their preaching into the street, and even to the door of the Armenian church."

INDIA.

Letters from Pachumba detail continued progress among the Santals, in connection with the Free Church Mission, and the selection of two places—southward at Toondee, and to the north at Chukye—for new stations. The heathen Santals Mr. Campbell, the missionary, pronounces to be well disposed. "A promising field," he writes, "lies before us." At Toondee he found five tribes speaking dialects of Santalee;—pure Santals, who are most numerous, and are cultivators; Birhas, or gipsy Santals, who make ropes from the bark of certain creeping plants; Kola, who are iron-smelters; Mahalees, or basket-makers; and Kodas, who are generally diggers. Of the whole work Mr. Campbell writes with lively hope: "Lately many outsiders have been baptized, and we are getting a firm footing among the villages. The converts have much petty persecution to undergo in their homes, and from their relations; and those who are employed by others have difficulty in obtaining employment from the heathen, as heathen masters require their work to go on seven full days in the week, and have no patience with a man who knocks off every seventh day. Europeans have been very seldom seen in the Toondee district, and consequently the Santals there are very suspicious, and are terrified at the appearance of a white man. On entering a village for the first time, it is often very difficult to find even one person courageous enough to come out to meet you. On seeing us approach there is a regular stampede, and in a few seconds the village appears to be without a human inhabitant."

Dr. Andrew Jukes, who arrived at Dera Ghazi Khan on the Indus last year to begin a medical mission among the Beluchi tribes on the frontier, has, in the first few months, treated 555 cases. Bishop French, writing in the *Indian Church Gazette*, says: "Dr. Jukes has been the last week where of all places perhaps he would most wish to be for the present furtherance of his work—i.e., by the sick-bed of an influential Beluchi chief."

The Roman Catholics in Cochin, South India, having lately obtained possession of a church which had belonged to the "Syrian" Christians, proceeded to search the houses in the village for Bibles and other books which the people had bought from a Church Missionary Society colporteur, and made a great bonfire of them opposite the church.

CEYLON.

The Committee of the Church Missionary Society, at a meeting held on the 8th ult., adopted the following resolution: "That this Committee offer their cordial thanks to his Grace the Archbishop of Canterbury and to the prelates associated with him for the trouble they have taken in preparing the valuable document which they have drawn up on the Ceylon difficulties; and while gratefully receiving the suggestions therein offered to the society, they desire to express their conviction that they will be able cheerfully to act upon them." The document in question, which is signed by the Archbishops of Canterbury and

York and by the Bishops of London, Durham, and Winchester, is stated to have been unanimously adopted by those prelates. It embodies a series of observations and suggestions, the general purport of which is thus given by the *Record*, in a leading article: "The document deals first with the past, over which it skims lightly. . . As regards the future. The Bishop recognizes the right of the society to appoint missionaries to stations where it has missions, or desires to have them, claiming that these appointments shall not be complete without his licence. This licence is, however, not to be refused without reasonable cause assigned. In case of difficulty there is to be an appeal to the Metropolitan of India. If the latter thinks he cannot or will not do justice, there is a further appeal to the Archbishop of Canterbury. The question of licences is then discussed at length. The Bishops seem puzzled as to the why and wherefore of the general revision of licences in Ceylon. They most earnestly recommend that there should be a speedy end put to this unintelligible anarchy and confusion. The Bishops have further gathered that appeals can now be entertained by the Metropolitan of India. The Bishops go on to say that they unanimously deprecate the imposition on the clergy of the Church Missionary Society of tests other than those sanctioned by the Church of England in the past. As regards the reception of the Holy Communion from the Bishop, the prelates think the missionaries ought to receive it, 'so long as they are required to do nothing which is contrary to the declared law of the Church.' The interference of the Bishop with lay readers and catechists is then discussed. Bishop Copleston states that he does not lay claim to exercise direct control over lay workers except in particular cases. The Bishops then notice the divergence of opinion between the Church Missionary Society and the Bishop on the future constitution of the Church in Ceylon. As a solution towards this, they suggest that 'the Bishop should distinctly state that his so-called synod is at present only a conference without legislative authority.' If he states this distinctly, it is then thought that the missionaries ought to join it. One personal matter only is referred to. Bishop Copleston has refused to license Mr. Jones to Kurunagala, a Church Missionary station, on the plea that he had sent an aided chaplain to that place, and on that account wished Mr. Jones to take up his residence elsewhere in the district. The Bishops cannot see why, when there is no residence assigned by law, Bishop Copleston should refuse to license a clergyman because he chooses to reside where, in his judgment, he can discharge his duties most efficiently. A high compliment is paid to the character and services of Mr. Jones by the Bishops, but the society is willing to substitute another resident missionary at Kurunagala." "The advice of the five Prelates has been tendered," remarks the *Record*. "What will be done with it?"

CHINA.

At a recent meeting of the Committee of the Church Missionary Society a letter was read from the Archbishop of Canterbury, informing the committee that he had received an intimation that a gentleman, who desired that his name should not be known, was prepared to give towards the endowment of a bishop's see in the north of China the sum of ten thousand pounds, invested in Colonial Government Securities paying five per cent., on condition (1) that the selection of the Bishop should be vested in the Archbishop of Canterbury; (2) that all existing Church of England missions in the districts assigned to such see be placed under the Bishop's charge. The Archbishop did not understand this proposal to have reference to Ningpo or Shanghai, but to regions further north. The committee directed that the Archbishop be informed of the likelihood of the society withdrawing from Peking, in which case they would have no station in the district proposed to be placed under the charge of the new Bishop, and that they would only suggest that the boundaries between the district assigned to Bishop Russell's successor and the new Bishop should be carefully defined before the consecration of either Bishop takes place.

WESTERN AFRICA.

The death is announced of the Rev. Alfred Saker, for many years a missionary of the Baptist Society in the Cameroons, and the pioneer of missionary enterprise on the West Coast of Africa. Mr. Saker was originally employed in the dockyard at Chatham. He sailed some thirty years ago in the Baptist Missionary Society's vessel, the *Dove*, for Western Africa, to whose best interests he has sacrificed his life. He laboured with his own hands in showing the people how to erect houses and other buildings, and how to manufacture clothes and other articles of wearing apparel, until, becoming interested in these things, as an obvious path to comfort and prosperity, they were drawn to Mr. Saker as their true benefactor and friend, and were ever ready to afford him opportunities for impart-

ing that spiritual instruction to which he ever made all things else subservient. He reduced the Dualla language into writing, and issued the first book ever printed in that tongue. He returned to England two or three years since in broken health, but continued to labour. His age was sixty-five.

King Ockiya, of Brass, is dead. It was he who, three years ago, gave his idols to Bishop Crowther, who sent them home to England. From that time he attended the church services regularly, but he did not give up his numerous wives, nor was he baptized. Lately, however, he had determined to be "the husband of one wife" only, and had asked for baptism. Meanwhile, sickness struck him down while on a visit to a neighbouring town, and he died on his way home. During his illness the idol priests sought to induce him to recant, but he was kept steadfast through the influence of a Christian woman in his household, who attended him. He died "calling on Christ."—*Church Missionary Intelligencer*.

SOUTH AFRICA.

At a recent meeting of the Caithness Free Presbytery, held at Thurso, a letter was read from the Colonial Office in reference to the Presbytery's memorial respecting the exclusion of missionaries from Zululand, and a despatch from Sir Garnet Wolseley was enclosed in the letter, dated from Pretoria, in the Transvaal. Sir Garnet writes: "It is stated in this memorial, that 'the Presbytery have learned with deep regret of the intention of John Dunn not to allow missionaries to enter the portion of Zululand placed under his rule, except upon conditions which would restrict their freedom in preaching the Gospel, and thus injure their usefulness.' I know of no condition imposed by John Dunn upon missionaries which would impair their usefulness, but the Free Church Presbytery of Caithness appears to possess intelligence regarding the affairs of Zululand which I am unable to obtain. I should feel much obliged if you would inform the Presbytery that I should learn from them with much interest what are the conditions to which allusion is made in their memorial." Several members of the Presbytery having spoken, a committee was appointed to draw up answers to Sir Garnet's statements.

The Rev. George Smith, who has had charge of the parish of Eatcourt, Natal, since 1871, and was Acting Chaplain to Her Majesty's Forces at Isandhlwana, Rorke's Drift, and Ulundi, has just arrived in England, and furnishes particulars respecting a proposed memorial mission church upon the field of Isandhlwana: "On December 9, 1879," writes Mr. Smith, "the Bishop of Maritzburg, accompanied by the Ven. Archdeacon Usherwood, Mr. Johnson, and myself, visited the fatal field of Isandhlwana for the performance of a twofold duty—viz., to hold a solemn funeral service upon the spot where so many brave men fell, and to select a site, with the full approval of the chief, upon which to erect a memorial church, which should at once be a monument to the noble dead and the centre of spiritual life for the Christian natives and those who may hereafter be gathered into the Church from the tribes around." Mr. Smith is careful to say that the Basuto Chief Hlubi, in whose territory the field in question lies, has handed over suitable land for the site of the church, "as far as the British Government will allow him to do so." "This is a painful but true statement," remarks the organ of the Propagation Society, in giving the facts. "It means that whereas heathen sovereigns, Panda and Cetewayo, gave to the missionaries and their people sites on which to build churches and schools, the transfer of conquered Zululand to the Crown of Great Britain has led not only to the confiscation of the sites thus given, and for so many years so profitably occupied, but also to the impossibility of any similar grants being made for the future. These are the terms of Sir Garnet Wolseley's proclamation: he sanctions land being appropriated to missionary use, but only on the condition that possession of it may be at any moment resumed by the chiefs. But the Christian conscience of English people is not likely long to tolerate an edict so unjust, and it is confidently expected that the Home Government will annul the injurious legislation of the High Commissioner. In asking, therefore, gifts for the erection of the proposed memorial church, we are anxious to assure intending donors that no money will be spent in building operations until a title to the land more assured than the caprice of a native chief, who must be subject to many influences, has been secured."

CENTRAL AFRICA.

The following letter has been lately received by Bishop Steere from a powerful chieftain on the mainland of Africa: "To my friend, the Chief Lord, many compliments, and after compliments, if I am spared until after the next rains, I am coming to see you in Zanzibar. When the Englishmen, your children, are on their way to Masasi, do not let them miss my

town in passing. I am always ready to entertain them, and more, I should be rejoiced very much if you were able to send me an English teacher to live with me, to teach my people and the people of the neighbouring towns. If he comes, I will build him a house. All my children are well. They are just now clearing new plantations. There is no further news. I shall be glad to hear of your state. With further compliments, from your friend, ABDALLAH PESA."

Intelligence has reached Cambridge of the death, from fever, of the Rev. Charles Yorke, whilst labouring as a missionary at Umba, in Central Africa, under Bishop Steere. The deceased missionary, who was only twenty-four years of age, was formerly a chorister in Trinity College choir. He left for Zanzibar in March, 1876, and was the first candidate ordained by Bishop Steere, who writes that he was "the most successful of all our younger clergy."

Mr. Robert Arthington, of Leeds, the originator of the Tanganyika Mission, has offered to the directors of the London Missionary Society a further sum of £3,000 "on the understanding that they will at once procure a suitable steamer, capable of being carried in parts, place it upon Lake Tanganyika, visit all the populations on its shores, explore the country lying between the north end of Tanganyika and the Albert Nyanza, Mwata Nzige, or other lakes or large extents of water, with a view to find the best route from the Tanganyika Lake to the Nile, and with that to bring the populations of the region under the influence of Christian teaching."

MEXICO.

The Committee of the Religious Tract Society have lately had the opportunity of hearing, first, from the Rev. Dr. Butler, of the Methodist Episcopal Church Mission, and then from the Right Rev. Bishop Riley, of the Protestant Episcopal Church of America, of the progress which evangelical religion is making in that country. In connection with the Churches above mentioned and others, there are 188 clergy and missionary agents, of whom 143 are native Mexicans, and about 131 congregations. The help of the Religious Tract Society has been given, through a corresponding society in Mexico, to three of the missions working in Mexico City. Additional help has been now given, in reply to Bishop Riley's application, by way of a grant for the reprinting of some of Canon Ryle's tracts which were originally published in Spanish by the American Tract Society, but the editions of which have been for some time exhausted. Bishop Riley has mentioned some deeply interesting facts as to the connection which tract distribution has had with his work. He had himself been much impressed with one of Mr. Ryle's tracts, given him by a lady while he was on a visit to England, and it led him to wish to have some of them in Spanish, and this led to the translation of as many as forty of them. It was in 1865 that the religious movement had arisen in Mexico, which in 1868 came under the superintendence of Dr. Riley, who had before that time sent many of the above tracts for distribution there. In 1871, one of these tracts, "True Liberty," fell into the hands of Manuel Aguas, then a priest of the Romish Church, and one of the most popular of the preachers in Mexico. It led him to the earnest study of the Bible. "That study," says Aguas, "from the moment that it was accompanied by earnest prayer, led me to true happiness. I commenced to see the light. The Lord had pity on me, and enabled me clearly to understand the great truths of the Gospel." His resolution was formed to forsake the Romish Church, and he began to attend that in which Dr. Riley then ministered, sought for an introduction to him, and became one of his most valued fellow-workers, until, in God's mysterious providence, a year afterwards, he was removed by death. But his work was not thrown away. The Church has continued to grow and extend, in spite of heavy suffering. There are now fifty-four congregations in Mexico connected with it, and forty of its members have suffered death in the cause of Christ. They enjoy now, however, rest and liberty, under the enlightened government of the present President of the Republic.

AMERICA.

One hundred and thirty Indians were confirmed by Bishop Hare, of the Protestant Episcopal Church, during the last year, and seventy-three Indian adults were baptized.

Miscellaneous.

MISSIONARIES FOR CENTRAL AFRICA.—On the 11th ult. there sailed from Plymouth a steamer named the Vanguard, bound for Banana, at the mouth of the Congo River. Their destination is Stanley Pool, on the Upper Congo, 300 miles from the ocean. The mission with which this expedition is connected, the "Livingstone (Congo) Inland Mission," was founded in 1877. It has already nine Europeans on its staff, and the present expedition will bring the number up to fourteen, and will, it is hoped, reach Stanley Pool this summer. The party are five in number.

A COLONIAL SUSTENTATION FUND.—The diocese of Wellington, in New Zealand, is about to try a bold experiment. It has committed itself to the principle of a general Sustentation Fund for the maintenance of the clergy. From the 1st of July the clergy are to receive guaranteed stipends from a common fund, to be maintained by subscription, and the seat-rents payable in the various parishes which are to become part of the common stock, the offertories alone being retained by the parish officers for their general expenses. The Bishop of Wellington has zealously advocated the plan, and the Archdeacon of the diocese is to be released from parochial duties to devote to it his whole time.

THE ARCHIMANDRITE NICHOLAS, the chief of the Russian Ecclesiastical Mission in Japan, has been appointed Russo-Orthodox Bishop of Tokio. A Berlin despatch says: "The new Bishop is greatly admired by his countrymen for outstripping Protestant and Catholic missionaries in the work of making proselytes among the Japanese. The children of his proselytes are invariably made to learn Russian, though the parents are permitted to chant orthodox responses in their own native tongue. The Bishop, who is now staying at St. Petersburg, will shortly return to Tokio to ordain a number of orthodox Japanese priests."

A MAGNIFICENT CHURCH.—The Church of the Saviour, Moscow, intended as a memorial and a thank-offering for the deliverance of Russia from the French invasion under Napoleon I., is to be consecrated on the next anniversary of the Czar's consecration, August 26—September 7. Its construction was commenced in 1833. The height of its dome is 369 feet 6 inches. Nearly 2,000 tons of iron or other metal were used in

the cupolas and roof. In the gilding about 925 pounds of gold have been employed. The crosses have been cast in bronze, and are fire-gilt. Within the church are several columns of jasper, each of which cost £2,000. There are in the dome sixteen windows, each twenty-six feet high, whose bronze frames weigh each three tons. The double doors are also of bronze, each half weighing about two and a-half tons. The entire cost of this magnificent church has been about £3,000,000.

WHAT MAY SPRING FROM ONE TRACT.—Bishop Riley, of Mexico, when present at a recent meeting of the Committee of the Religious Tract Society, reminded them of an interesting succession of men who have been instrumental in the Lord's hand in promoting the spread of the Gospel in Spain. A tract published in Italian by an American missionary, and left at the door of the house of the late Dr. De Sanctis when he was a parish priest in Rome, was eagerly read by him. It pointed to, and led him to, the Bible, and the true interpretation of it. The study of the Bible led him to the Saviour, and he gave up his high position and prospects and influential friends in Rome, and became a preacher of Protestant truth. At Turin he began to preach. There a Spaniard, Ruet, heard him, and accepted from him the Gospel message. Ruet went to Barcelona, was imprisoned and banished for the faith's sake, took refuge at Gibraltar, and there began to work for Christ. Here another young Spaniard, Matamoros, heard him preach. He asked for a copy of the New Testament, compared Ruet's teaching with it, found that they were in harmony, and joined him. He returned to Spain, and began to work there, and was imprisoned for three years; but, though silenced, he was able to do some work through the press. One of his publications came into the hands of a Roman Catholic priest, Cabrera. These words of our Lord were specially brought home to him: "Come unto Me, and I will give you rest." He gave up his position, came to Gibraltar, worked there as a sign-painter, till, under General Prim's Government, he was at liberty to go back to Spain. His work as a Protestant minister, first at Seville and now at Madrid, is well known. Who can tell, when in faith he plants a little seed, whereunto it will grow?

Evangelical Alliance.

PROCEEDINGS OF COUNCIL.

The monthly meeting of Council was held on Thursday, March 18; the Right Hon. Wm. Brooke in the chair. After reading the Scriptures, prayer was offered by the Rev. John Gritton.

NEW MEMBERS.

Thomas A. Leigh, Esq., Liverpool.
 — Bosomworth, Esq., Liverpool.
 Stephen Menzies, Esq., Liverpool.
 Mrs. S. Menzies, Liverpool.
 John Rew, Esq., Liverpool.
 Mrs. J. Rew, Liverpool.
 Heber Radcliffe, Esq., Liverpool.
 Henry Dickenson, Esq., Liverpool.
 Mrs. H. Dickenson, Liverpool.
 Mrs. Brooke, Liverpool.
 Rev. W. Brooke, Liverpool.
 Archibald Ferguson, Esq., Liverpool.
 Mrs. Reid, Liverpool.
 Mrs. Pennington, Liverpool.
 Miss Calder, Liverpool.
 A. Bridgett, Esq., Manchester.
 W. H. Newett, Esq., Manchester.
 Rev. J. C. Woodcock, Manchester.
 Rev. Prebendary Macdonald, Manchester.
 Rev. W. Robinson, Manchester.
 Rev. W. Rigby Murray, Manchester.
 Rev. C. Molnet, Manchester.
 Rev. Josiah Pearson, Manchester.
 Rev. T. Brighthouse, Manchester.
 Rev. W. Willey, Manchester.
 J. C. Brentnall, Esq., Manchester.
 John Thompson, Esq., Manchester.
 Rev. J. T. Marshall, Didsbury.
 Rev. Alexander Symington, Birkenhead.
 Rev. Dr. W. Graham, Birkenhead.
 Captain W. Macfie, Birkdale Park.
 William Harvey, Esq., Leeds.
 R. G. Hobbes, Esq., Chatham.
 Rev. H. Rylands Brown, Blackheath.
 Mr. Thomas Halle, Blackheath.
 W. B. Rule, Esq., Lee.
 W. O. Niell, Esq., Lee.
 Rev. Robert H. Marten, Lee.
 Rev. Robert Jamieson, D.D., Glasgow.
 Rev. Andrew Bonar, D.D., Glasgow.
 Rev. Professor Robertson, Glasgow.
 Rev. Principal Douglas, Glasgow.
 James Mitchell, Esq., LL.D., Glasgow.
 James White, Esq., Overtoun.
 J. Campbell White, Esq., Glasgow.
 Alexander Allan, Esq., Glasgow.
 Rev. E. D. Hutton, D.D., Glasgow.
 Rev. George Jeffrey, D.D., Glasgow.
 Rev. James Buchanan, Glasgow.
 Rev. J. G. Scott, Glasgow.
 Rev. W. Williams, Glasgow.
 Rev. George Reath, Glasgow.
 Rev. Joseph Brown, D.D., Glasgow.
 Rev. J. L. Aikman, D.D., Glasgow.
 J. R. Miller, Esq., Glasgow.
 Mrs. Archibald Campbell, Glasgow.
 Miss Campbell, Glasgow.
 William Alexander Campbell, Esq., Glasgow.
 John Archibald Campbell, Esq., Glasgow.
 T. Bost, Esq., Glasgow.
 Mrs. Bost, Glasgow.
 J. A. Roxburgh, Esq., Glasgow.
 Rev. R. M. Thornton, Glasgow.
 George Crichton, Esq., Glasgow.
 William Turner, Esq., Glasgow.
 J. C. Robertson, Esq., Glasgow.

Rev. A. Matthews, Glasgow.
 Rev. Professor Lindsay, D.D., Glasgow.
 James Grierson, Esq., Glasgow.
 O. Schlonka, Esq., M.A., PH.D., Glasgow.
 M. le Pasteur S. Mounier, Glasgow.
 Rev. James Wells, Glasgow.
 Rev. T. W. Niven, Glasgow.
 William Sloan, Esq., Helensburgh.
 Mr. Bell, Bothwell.
 John Polson, Esq., Paisley.
 Mrs. Polson, Paisley.
 Rev. John Thomson, D.D., Paisley.
 Rev. James Brown, D.D., Paisley.
 Rev. William France, Paisley.
 Mrs. France, Paisley.
 D. Melville, Esq., Paisley.
 F. Martin, Esq., Paisley.
 Sheriff Cowan, Paisley.
 James Parlano, Esq., Paisley.
 Robert Eagleson, Esq., Paisley.
 Rev. Oliver Flett, Paisley.
 Rev. Andrew Henderson, Paisley.
 Rev. John Willcock, B.D., Paisley.
 William Muir, Esq., Paisley.
 J. M. Symington, Esq., Paisley.
 John Lockhead, Esq., Paisley.
 Rev. G. C. Hutton, D.D., Paisley.
 Provost Steele, Ayr.
 James Ure, Esq., J.P., Dalreoch.
 Mr. H. B. Williamson, Dalreoch.
 Rev. D. D. Robertson, Bowling.
 Mrs. Robertson, Bowling.
 Mr. Donald MacIntosh, Bowling.
 Rev. James Lamb, Old Kilpatrick.
 Miss Janet Stark, Old Kilpatrick.
 Mr. Archibald M. L. Hannah, Old Kilpatrick.
 Mrs. Hannah, Old Kilpatrick.
 Mr. Robert Barr, Old Kilpatrick.
 Matthew Paul, Esq., J.P., Dumbarton.
 Rev. John Downie, Dumbarton.
 C. M. Stevenson, Esq., Dumbarton.
 Andrew Ure, Esq., Dumbarton.
 John M'Millan, Esq., Dumbarton.
 Mr. William Douglas, Dumbarton.
 Mr. Thomas Cumming, Dumbarton.
 Mr. Andrew Paton, Dumbarton.
 Mr. William Grant, Dumbarton.
 Rev. James Ewing, Dundee.
 Rev. O. O. Laird, Dundee.
 Rev. C. M. Grant, Dundee.
 Rev. Alexander Legge, Dundee.
 Rev. James Wilson, Dundee.
 Rev. James Graham, Dundee.
 Rev. J. C. Brown, Dundee.
 Rev. T. D. Cameron, Dundee.
 — Rev. George Laing, Dundee.
 Rev. — Black, Dundee.
 David Robertson, Esq., Dundee.
 R. Anderson, Esq., Dundee.

SECRETARIAL VISITATION.

The Secretaries presented reports of their visits—Major-General Field to Liverpool and Manchester, and Mr. Arnold to Scotland. The Council received the reports with much satisfaction, and while thanking the Secretaries for their exertions, recorded the expression of their gratitude to God for the success which has attended these efforts to promote the interests of the Alliance, by prominently bringing forward its true spiritual work. The Council

desired that their cordial thanks be presented to Mr. and Mrs. Menzies, of Liverpool; Mrs. Archibald Campbell, and Mr. and Mrs. Bost, of Glasgow; and to Mr. and Mrs. Polson, of Paisley, for the valuable services rendered to the Alliance by the meetings convened in their houses, and for their kind reception of the deputation.

Resolved: "That, with a view of more fully promoting spiritual union and fellowship amongst Christians, and united action in Christian work, arrangements be made for holding conferences for mutual edification and prayerful consideration of suitable portions of the Word of God."

RELIGIOUS INTOLERANCE IN AUSTRIA.

Further communications were read from Austria, referring to the recent decree granting liberty of worship; and the draft of an address to the Emperor, thanking his Majesty for the concession, was approved.

CONVERSAZIONE IN MAY.

It was agreed that the annual conversazione should be held on May 20, in Regent's Park College, by the kind permission of the Rev. Dr. Angus.

RELIGIOUS PERSECUTION IN TURKEY.

The following letter from the Right Hon.

Sir A. H. Layard, the British Ambassador at Constantinople, was read:—

"Paris, Feb. 27, 1880.

"Sir,—I beg to acknowledge the receipt of the extract from the minutes of the Council of the Evangelical Alliance, which, in the name of the British Organization, you have been good enough to forward to me, relating to my action in the recent case of the arrest of a Protestant missionary and of a Turkish Mullah, who was condemned to death for revising the translation of a portion of the Book of Common Prayer, and of a religious tract.

"I have learnt with great satisfaction that what I considered it my duty to do in this matter has met with the approval of the Alliance, and of those who have at heart the maintenance of the rights of conscience and of religious freedom. I trust that so long as I have the honour of representing my country abroad I shall be found true to those great principles of which England has ever been the foremost advocate, and which I have used my utmost efforts to uphold.

"I beg to thank you for the very gratifying terms in which you have conveyed to me the resolution of the Council, and to subscribe myself,

"Yours faithfully,
(Signed) "A. H. LAYARD."

DEPUTATIONS TO THE PROVINCES AND TO SCOTLAND.

The Secretaries have been occupied during the past month in deputation work. On Feb. 20, Major-General Field, C.B., proceeded on a tour to Liverpool, Southport, and Manchester; the Council being very desirous that the warm interest once taken in the work of the Alliance in those towns should, with God's blessing, be revived. At Liverpool, in 1845, the first meeting to consider the formation of the Evangelical Alliance was held, and the names of the Revs. Dr. Raffles, E. Bickersteth, J. Angell James, Bunting, Wardlaw, Baptist Noel, and others, who were first associated in the movement, are still held in affectionate remembrance. At a drawing-room meeting on the 21st, kindly convened by Mr. and Mrs. Stephen Menzies, and largely attended, much sympathy was expressed in the principles of the Alliance, and in the work effected by its agency. Many friends gave their names to be proposed as members, and a small collection was made towards its funds. In the Law Association Rooms, on the 23rd, a public meeting was held, with Thomas Matheson, Esq., in the chair, and the address of the deputation was listened to with interest. Several friends spoke at the close, and it was suggested that the present meeting should be

regarded in the light of a preliminary one, and that the deputation should again visit Liverpool after Easter. At Southport, some friends were warmly interested at a drawing-room meeting, kindly arranged for by Dr. and Mrs. Goodman; and on the evening of the same day a public meeting was held in the Mayor's Parlour, presided over by his Worship.

At Manchester, two meetings were held. A committee was formed, consisting of fourteen members, principally ministers of the different Churches, with power to add to their number; and it is confidently expected that a branch will be shortly established for the city.

Mr. Arnold visited Scotland, at the suggestion of friends who desired that efforts should be made to revive an interest in the work of the Alliance. In Glasgow and other places in the West of Scotland branches had formerly flourished under the fostering care of the late John Henderson, Esq., of Park. The object of the recent visit was not so much to arrange for public meetings as to secure private gatherings, where the objects and operations of the Evangelical Alliance might be fully explained. Mr. Arnold spent some days in visiting and conferring with leading Christian people in Glasgow. On the afternoon of the 11th ult.,

a drawing-room meeting was held in the house of Mrs. Archibald Campbell, which was largely and influentially attended. James Mitchell Esq., LL.D., presided, and in opening the proceedings, commended the grand object of the Alliance. The Rev. Principal Douglas spoke briefly on the desirableness of Christian union. Mr. Arnold then addressed the meeting, and, in glancing at the early history of the Alliance, referred to a circular dated from Glasgow in 1845, convening the meeting which led to the formation of the Alliance in 1846. This circular contained the signatures of many eminent men of that time, and among them was the name of the esteemed Chairman of the present meeting. The Secretary then briefly sketched the operations of the Alliance during recent years. The Rev. Dr. Murray Mitchell, who attended as joint deputation, gave an interesting account of the International Conference in Basle last autumn. The proceedings terminated with votes of thanks to the Chairman and to Mrs. Archibald Campbell.

On the evening of the same day another drawing-room meeting was held in the house of Mr. and Mrs. Bost. The attendance was very large. Mr. Bost, in welcoming the friends present, expressed his interest in the Alliance, and stated that he had been privileged to attend the two first General Conferences convened by the Alliance. The deputation—the Rev. Dr. Murray Mitchell and Mr. Arnold—then addressed the meeting, and were followed by the Rev. A. Matthews, Rev. W. Williams, and others. The immediate result of these meetings was that many of

the friends present gave their names for membership, and an influential committee was formed.

In Paisley, a drawing-room meeting was held in the house of Mr. and Mrs. John Polson. Sheriff Campbell, President of the Edinburgh Branch, attended with Mr. Arnold as deputation. Mr. Polson welcomed the friends present, and stated that he and Mrs. Polson deemed it an honour to convene a meeting on behalf of the Alliance in their house. The statement they were about to receive would, he felt sure, prove that the society was deserving of the cordial support of all Evangelical Christians. Sheriff Campbell and the Secretary then addressed the meeting. The Revs. Dr. Thomson, Wm. France, Dr. James Brown, and others, took part in the proceedings, and it was resolved to establish a branch in Paisley. The Secretary also visited and addressed meetings on behalf of the Alliance in the following places: Dumbarton, Bowling, and Dundee. M. Paul, Esq., the Rev. D. D. Robertson, and the Rev. James Ewing severally presided. Among those who took part in these meetings were the Revs. John Stark, James Lamb, Alexander Legge, C. M. Grant, and John Downie.

It is hoped that the interest evoked by this visit, and which has already resulted in a considerable accession to the membership of the Alliance, may tend to promote the cause of Christian union, and to still further extension of the branches of the Alliance in Scotland.

PERSECUTIONS IN AUSTRIA.

The verified statement of persecution endured by two congregations of the Free Reformed Protestant Church in the districts of Neustadt and Königgrätz, Bohemia, published below, will call forth the sympathy of friends and give a correct idea of the intolerant action of the local Austrian and Bohemian authorities towards brethren not belonging to the State recognized churches.

“Rzy, near Naclod, Bohemia,

“February 17, 1880.

“In the district of Neustadt, East Bohemia, a little free Protestant congregation was founded in 1868, professing the Reformed faith. Meetings were held regularly in private houses for divine service. Bible readings and united prayer and a Sunday-school were organised. The authorities were aware of the existence of this congregation, for in 1868 the congregation had submitted

to the magistracy of the district not only their articles of faith, but also a written statement defining their position with regard to the Civil Government, against which neither the magistracy nor the Home Ministry, to whom the statement was forwarded, had anything to say. The magistracy has taken from the Pastor Johann Balzar the baptismal certificates of all the children he christened—52 in number—since 1871. And the magistrates were well aware of all the meetings of the congregation, as Pastor Balzar, on account of these meetings, was cited several times before the magistracy (once even before a judicial tribunal)—as, for instance, in June and December, 1868. The authorities found nothing to object to his teaching, or to his pastoral activity, and left him and his congregation unmolested until August, 1879. But on the 8th of August, 1879, Pastor Johann Balzar was

summoned before the district magistracy of Neustadt, where an accusation had been filed against him on account of ecclesiastical functions and the holding of meetings, the accuser being the Reformed pastor of Hohenbruck. The special cause was the baptism of the infant of Brother Jonesch, a member of the Free Protestant congregation, residing at Hohenbruck. The result was that Pastor Balzar received a verbal prohibition, enjoining him to abstain from ecclesiastical functions and from the holding of meetings.

"On the 19th, 20th, and 21st of August, 1879, the following members were fined from 5fl. to 15fl. each on account of taking part in meetings of a Church not recognized by the law. The names of these members are: Franz Jonesch, citizen of Hohenbruck, with his wife and two children, Anton and Anna; Wenzel Katscher, of Svinar; and Johann Vértelár; Karel Sagasser, of Gross-Skalitz; Johann Huschek, of Malschowitz; and Johann Zalesky, of Vysoka, district Pardubitz.

"On the 30th of October, Pastor Balzar was summoned before the magistracy in order to be examined concerning the protocols taken from the brethren of Königgrätz. It was then he received the prohibition (of Oct. 30, No. 6,773) enjoining him to abstain from ecclesiastical functions and religious meetings of any kind; and this was done, recurring to a Ministerial Statute of April 5, 1859 (No. 55 R.G.). Pastor Balzar appealed against this on the 11th of November, 1879, taking his stand on Para. 14 and 16 of the Laws of 1867, No. 142, showing that the Ministerial Statute of 1859 has no reference to matters of religion, since the laws of the empire have guaranteed full liberty of conscience for every subject, and that, therefore, the prohibition of the magistracy is illegal. But the district governor took no notice of this plain statement, repeating the prohibition by the decision of November 23, 1879, No. 71,341, and enforcing the Ministerial Statute of April 5, 1859.

"On the 30th of November, 1879, the gendarmes visited for the first time the meeting of the Free Protestant congregation, which was held in the house of Em. Hejlar, at Bystrei, No. 4; on which occasion the names of all the male members were noted—twenty-nine in number. On December 14 the gendarmes reappeared in the meeting, demanding this time also the names of the women present, those noted amounting to forty-one in all.

"On Dec. 16 the twenty-nine men were condemned to fines; Pastor Balzar to 25 fr., the others to 5 fr. each. They received

nothing in writing. They were accused of having transgressed the Ministerial Statute of 1859, by having taken part on Nov. 30 in a private religious meeting of a Church not recognized by the State. The twenty-nine appealed against this to the district governor on December 18. On the same day Pastor Balzar appealed from the decision of the district governor (i.e., from their repeated prohibition) to the Ministry of Public Worship.

"On December 28 the meeting was again visited by gendarmes, taking the names of all the adults present—twenty-seven in number—and even of some of the children. On December 30, the forty-one summoned on account of the meeting on December 14 had to appear; thirty-three were examined; the remaining eight were detained from appearing by illness or old age. Thirty-nine were condemned; the pastor to a fine of 40 fr., the others to 5 fr. or 10 fr. each. The reason given for the verdict was the same as on previous occasions. On January 1, 1880, the thirty-nine appealed against this verdict to the district governor, but they have received no answer as yet.

"On January 4 the meeting was again visited by gendarmes, and the names of the twenty-five present were noted. On January 22, thirty-seven of those noted down on various occasions were summoned and condemned, on account of having taken part in the meetings of December 28, 1879, and January 4, 1880. The pastor was fined for both these meetings 95 fr., and the others 5 fr. to 35 fr. each. On the same day the twenty-nine first fined received the answer to their appeal, by which the district governor, under January 13, No. 77,306, confirmed the verdict pronounced previously by the magistracy.

"Those fined on January 22 appealed on the 24th to the district governor, but have as yet received no answer. On February 9, the twenty-nine appealed against their verdict (confirmed by the district governor) to the Ministry of Public Worship.

"On November 26, 1879, a child had been born to Karel and Katharina Sagasser, of Gross-Skalitz, near Königgrätz; whereupon the father, to meet the demand of the law, went twice to Königgrätz to have the birth of the child registered in the civil books. In answer to his second attempt, he received from the magistracy, on Jan. 14, 1880, a refusal as to the registering the child in the civil books, and a strict command, accompanied by a threatened fine of 20 fr., to register the birth of the child within eight

days in the Roman Catholic registry, kept by the Roman Catholic priest of Zibuz; thus giving the child over to the Roman Catholic Church, notwithstanding that both parents had legally left the Roman Church on July 1, 1879, and had joined the Free Protestant congregation.

"On January 22, Brother Karel Saganar appealed to the district governor against the verdict of the magistracy of Königgrätz, which infringed the religious liberty granted by the laws.

"Thus far we have described the sad position in which we are, and there is as yet no hope that things will amend, although the Ministry of Public Worship, by Decree of December 8, 1879, No. 13,169, has decided in favour of confessors not recognized by law.

"The above statement shows plainly the sad plight we are in, especially those without means, or the parents of large families, whose work for daily bread is much injured by the constant summonses. Theirs, at best, is a life of troubles, and they have now been brought to great distress. And yet they cannot give up the comfort derived from the Word of God, nor the meeting together for service and prayer; they are resolved to endure at any cost; they, indeed, hope that their Father in heaven, who has loved them in Christ Jesus, will not forsake them.

"Our congregation, as it is, is much burdened on account of the building of a little meeting-house begun last year, and to the completion of which 2,000 fr. are still wanting. The fines imposed on the united members, according to the subjoined list, amount to 1,175 fr.

"We pray the Evangelical Alliance to plead for us with our Government, and especially we ask that all Protestant Christians would remember us in earnest prayer.

"Signed by the representatives of the Free Protestant Church.

"J. BALZAR, Pastor.

"JOSEF HEYSLAR, } Elders."
"JOSEF HEYSLAR, }

Many communications have been received from Vienna and Prague during the past month relating to the sufferings of the brethren, and their patience has been sorely exercised whilst waiting for the restoration of religious liberty. The local authorities have been most tardy in making known the Imperial decrees which appeared in the *Prague Tablatt*, and were published in *Evangelical Christendom* for March. In Vienna, up to the

12th ult., no official information on the subject had been received; but in Bohemia the Protestant Christians were rejoicing in being permitted once more to meet for the worship of God, and to hold religious meetings, without interference. One hundred of these brethren, representing all others who have been persecuted, have forwarded a letter to the Committee of the late General Conference at Basle, expressing their deep gratitude to God and to the Evangelical Alliance, which has been His instrument to deliver them from oppression, and to restore to them the precious gift of religious liberty.

A friend writes from Vienna, under date the 12th ult., as follows: "It is with intense joy and grateful sympathy that I now communicate to you the contents of a letter from Mr. Balzar, the Free Reformed pastor at Rzy, in Bohemia, dated 10th inst. Praise the Lord, with us, for a glorious victory gained. Our meetings for the last week we have been permitted to hold without any interruption. On the 2nd inst. three brethren were called to the district authorities at Königgrätz, and they were officially informed that our Church would henceforth not be molested any further, and that parents having left the accredited Church, would be at liberty to take with them to our worship children under seven years; also that we were at liberty to baptize our own infants; and that this notification was given by order of the Provincial Governor. All this is undoubtedly due to the magnanimous and kind-hearted personal interposition of his Majesty the Emperor, and to the energetic measures adopted by the Basle Conference of the Evangelical Alliance; and whilst it is but due that this should be publicly and thankfully acknowledged, we still would add, 'Not unto us, not unto us, O Lord, but unto Thy name give glory.'"

The Council have prepared a letter which will be forwarded to his Majesty the Emperor of Austria, conveying, in the name of Evangelical Christians, an expression of deep gratitude for the gracious reception accorded to the late deputation, and for his interposition in behalf of the oppressed, and for the restoration of freedom of worship to the non-recognized Churches.

At the same time, it will be brought to his Majesty's notice that a severe restriction, applying to children from seven to fourteen years of age, who are not permitted to accompany their parents to places of worship not recognized by the State, still remains.